Reconciliation

A plain statement of the gracious provision Jehovah has made to bring all men into full harmony with himself that the obedient ones may have everlasting life on earth in contentment and complete happiness.

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The Harp of God
Deliverance
Creation
Where Are the Dead?
etc.

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To the honor of

JEHOVAH'S NAME

This Book Is Dedicated

"*That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.*"—Psalm 83: 18

"*And I the Lord will be their God,*
and my servant David
a prince among them;
I the Lord have spoken it.
And I will make with them
a covenant of peace,
and will cause the evil beasts
to cease out of the land."
—Ezekiel 34:24, 25

"*Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.*"
—Psalm 85:11, 12

PREFACE

WHAT is the origin of man? What will be man's destiny? Why is there so much poverty amongst men? What is the cause of sickness and death? How may we know that man will ever be brought into full harmony with God and enjoy the blessings of life everlasting? These and many related questions are answered in this book. The proof given in support of the reasons assigned is so clear and convincing that all doubt is removed. Its value to mankind at this time can not be overstated. The Publisher takes great pleasure in presenting this book to the public. It is sent out with confidence that the book will be of wonderful benefit to the people and an honor to the name of Jehovah.

THE PUBLISHER

FOREWORD

THE peoples of earth are in distress. They want to know the real cause and what is the remedy. This book should bring peace to the troubled souls who read, because it contains a plain statement of the loving provision Jehovah God has made to give man everlasting life on earth, together with all blessings incident thereto. The writer does not give his opinion. No human interpretation of Scripture is advanced. The contents of this book are a statement of the facts as they exist and the citation of the Scriptures in support thereof. You can understand it. It is hoped that it will bring gladness to those who read and lead them to honor Jehovah's great Name.

The Author

Réconciliation

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CHAPTER I

Earth and Its Prince

A MIGHTY PRINCE, clothed with great power and authority and having received a dominion over which to rule, with light heart and buoyant step walked in the way of happiness. His countenance was pleasing to the eye, his face radiant with smiles, and his voice musical and as clear as the trumpet sound on the morning air. The beasts of the field and the fowls of the air obediently responded to his call. His food and raiment were supplied in abundance; and his castle, situated in the sweet-scented groves, was a place of joy and delight. His relationship with God was that of confidence and trust. He was monarch of all he surveyed. But his happy situation was one of short duration.

A man, apparently bent with years, journeyed through the valley of darkness. His garments would mark him as a tiller of the soil and a feeder of swine. His visage was greatly marred, telling of thoughts impure and a heart wherein resided malice and ill will. His voice was husky and cruel. At his approach the beasts of the field and the fowls of the air fled before him.

The mighty prince was the selfsame one who became the cruel and repulsive man. Shorn of his power and authority, and alienated from the mighty God, he

no longer walked in the way of happiness. Now his journey lies along a dreary and dismal way and leads to the bog of despair.

Why the change from prince to pauper? His power and authority, his dominion and his life, he received from the Most High God. Because of disloyalty and unfaithfulness to his God and to the trust reposed in him he lost all. A wide gulf now separates him from his Creator and Benefactor.

Is there hope of a reconciliation between the man and the Most High God? Is it possible for the man ever to be restored to his dominion and to his place of honor and trust? These questions find answer in the Holy Word of Jehovah God. Therein are disclosed the cause of the alienation of the mighty prince from Jehovah and the statement of God's gracious provision leading to a way of reconciliation. The Bible is God's sacred Word of truth. From it and it alone is obtained the true history of the prince and the pauper. The story is more thrilling and fascinating than any fiction ever told.

The earth was the place of the beginning of this drama and the home of the mighty prince. The earth is yet the place of the domicile of man and all the offspring of the first man. Now after a lapse of more than sixty centuries comparatively few of his offspring understand who owns the earth, why it was created, and man's relationship to the Creator. No man can have a proper appreciation of the history of the race, of his obligation to the Creator, and of the prospect set before him, if he ignores or turns aside from the sacred truths contained in the Scriptures. The Bible is the fountain of truth. The more one

drinks at this fountain, the sweeter is its life-flowing stream.

The earth incites the wonder and admiration of man even though he is imperfect and his understanding greatly limited. Whether the earth is viewed with respect to the formation of its various strata or its vegetable and animal life; whether by the use of the microscope its endless varieties are seen; or whether by employing the telescope the relationship of the earth to the other planets and the stars is considered, the reverential man stands in awe and wonderment at the wisdom displayed in its creation. When he learns that the earth was created by the Most High God and made to be the lasting habitation of man his mind and his heart yearn to know more about it and more concerning its great Creator. The telescope was not discovered until 1600 A. D., and it is no matter for surprise that prior to that time man thought the earth to be the center of all things.

The knowledge of the great Creator, as he reveals himself in his creation of man and his provision for man, was preserved by a very few. This knowledge was merely a tiny stream of truth which trickled down through the centuries, and few were they that drank thereat. Early in the history of man he put God out of his thoughts; consequently the vision of man was limited to things he saw with his natural eye. When the sun and the moon and the stars came into view some men gave consideration to the creation but not to the Creator. Because it was apparent to them that all life enjoyed by all creation of earth proceeded from the sun, that planet became the object of worship by men. Those who did retain a knowledge

of the Creator and had faith in him knew that God was beyond the starry heavens and they worshiped him as the Creator of both heaven and earth. Such were so few, however, compared with the greater number, that they are hardly observable.

The development of the telescope, together with increased knowledge of things, brought men to see that the earth is not what man had once thought it to be. He learned that instead of being fixed and the center of all things the earth is a sphere and one among the other planets associated with the sun, and that the sun is the center of this planetary system known as the solar system.

The ecclesiastical system of Rome, and particularly its leaders, for a thousand years and more thought that the earth is fixed and that everything else revolves about it. They also claimed to be the sole interpreters of the Bible and they claim the Bible as authority for this erroneous conclusion. This had probably more to do than anything else to fix the thought in the minds of the people.

As knowledge increased men learned that the earth is a star or planet among the other planets which move about the sun. The facts learned by them disprove the theories held and taught by the clergy of Rome. This caused them to lose confidence in those teachers. It also produced suspicion and doubt about the Bible as an authority of truth. The result was that many were led entirely away from the Bible. Had they understood the truth, as taught in the Bible, and not been influenced by the misrepresentation of these incompetent teachers, they would not have turned away from the Bible and away from God.

Increased knowledge, commonly known as physical science, discloses that there are stars so enormous that the earth beside these is but a pigmy. Astronomers claim that Betelguese is so large that the sun and its satellites, including the earth, could be placed in the interior of Betelguese's shell and still keep their respective distances from each other. It is difficult for man to conceive the enormity of this tremendous star. The enlightened student of the Word of God knows, however, that the earth holds a place of importance in God's creation far greater than that of Betelguese or any other star or planet save alone the one which is the place of the throne of the Eternal God.

It is claimed by savants that the writers of the Old Testament or Hebrew Scriptures were ignorant of the relationship between the earth and the other planets and stars of creation. There is no evidence, however, to support such a claim. It is quite evident that it was not the purpose of God to state in his Word, which constitutes our Bible, all the facts relative to the earth and its relationship to other bodies of creation. The spirit of God operated upon the minds of the faithful men of old who wrote the Bible and it is reasonable that they understood some things about the creation that are not recorded in the Scriptures. What they did write under divine direction was and is true, and of that we can be absolutely certain. These holy men of old wrote as they were moved upon by the holy spirit.—2 Sam. 23:2.

The Bible is the only credible guide either as to the real relationship between man and the earth and the great Creator of both or concerning the purpose of the creation of both. Taking the Bible as his guide

man sees that the earth occupies a place of great importance in God's plan and purposes and that in his due time every creature in heaven and in earth will be brought into one grand harmonious whole or unity. To this effect the inspired witness of Jehovah wrote: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 9, 10.

The constellation of the seven stars forming the Pleiades appears to be the crowning center around which the known systems of the planets revolve even as our sun's planets obey the sun and travel in their respective orbits. It has been suggested, and with much weight, that one of the stars of that group is the dwelling-place of Jehovah and the place of the highest heavens; that it is the place to which the inspired writer referred when he said: "Hear thou from thy dwellingplace, even from heaven" (2 Chron. 6: 21); and that it is the place to which Job referred when under inspiration he wrote: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"—Job 38: 31.

The constellation of the Pleiades is a small one compared with others which scientific instruments disclose to the wondering eyes of man. But the greatness in size of other stars or planets is small when compared with the Pleiades in importance, because the Pleiades is the place of the eternal throne of God. For a like reason the various groups of stars, greater in size than the planet earth, must in the eyes of

Jehovah be of far less importance than the earth because of the close relationship between the earth and the throne of Jehovah. Concerning this relationship the prophet of God wrote: "The heaven is my throne, and the earth is my footstool." (Isa. 66:1) Thus it is shown from his Word that there is a direct and intimate relationship between the throne of Jehovah and the earth.

The creation of the earth did not happen by chance, nor did it come into existence by the operation of blind force, as self-constituted savants and wise men claim. Its formation was by the will of God and it was created directly under his supervision. (Isa. 42:5) "For every house is builded by some man; but he that built all things is God." (Heb. 3:4) Future ages may witness these other planets of greater size giving glory to the Creator beyond anything that is now revealed to us, but man can not now conceive of any of them ever being more highly honored than the earth. When man comes to appreciate this fact he will more fully appreciate how he has been favored by the great Creator.

That which lifts the earth into a position of importance beyond anything possible with the other planets, is the fact that upon the earth has been staged the great drama of creation and here have been given the lessons of good and evil apparently intended for all time and for all the intelligent creatures of Jehovah.

It must also be kept in mind that the Logos, the glorious Son of God and the active agent in the creation of all things, at the will of Jehovah left the courts of heaven and came to earth and while on the earth

was subjected to the severest testings; that he here proved the perfect man's proper relationship to Jehovah; that he suffered an ignominious death and was raised out of death and then exalted to the highest place in heaven next to Jehovah. All this was done in order that God, in his due time, might establish his will amongst his creatures on earth and in heaven, and all to the everlasting good of the peoples of earth and to the glory of Jehovah.

Concerning this it is written: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:8-11.

The exaltation of Jesus was higher than all others of God's creation, and aside from Jehovah none other will ever be so high. That exaltation was not because of something Jesus had developed within himself. It was not because he had developed a character separate and distinct from himself; nor was it because of what he had done before he came to earth; but it was because of his fidelity, as a man while on the earth, to Jehovah in the faithful performance of his covenant and his duties and obligations laid upon him by his Father. The earth was made the place where Jesus gained his victory through faith. The earth was honored above all the other planets by reason of what Jesus did upon it.

Because God used the earth and man for his eternal purposes, and because his beloved Son Jesus when a man upon the earth proved his fidelity to God before men and angels, the conclusion must be that the earth is the most favored, and will remain the most favored, in the planetary creation of God and will always be dear to the heart of the Creator. The man who traverses the earth now does not have a proper appreciation of the favors that have been bestowed upon him at the hands of the Creator, but in God's due time he will come to a proper appreciation.

God made the earth suitable for animal life that is found upon it. The animal creation eats and drinks and enjoys existence and in due time perishes. Man is more than merely an animal to exist and propagate his species. His mind gives him capacity to search out the great truths in God's arrangement and this lifts him far above the other animal creation. His mind needs food and his gracious Creator has abundantly provided all his ways with food for both body and mind.

Some men now have a sufficient knowledge of things to prove that man may make an endless search into the wonders of the earth, and other great creative works of Jehovah which are related thereto, and that making this search his worshipful adoration toward the Creator will increase. In these marvelous works of creation God displays his wisdom, justice, love and power. When man begins to learn thereof he is filled with wonder, admiration, awe and reverence for the Master Workman. He needs to come to this attitude before he begins to learn wisdom. In fact wisdom is the application of knowledge according to the divine

standard; therefore man must know of God and know God, at least to a degree, before he can become in any measure wise. With profound respect and reverence, mingled with fear and trembling, man pursues his way in seeking knowledge of the Almighty. As his appreciation of his knowledge of God increases, his affection for Jehovah increases. Then he delights to know more of God's works, and his pleasure leads him to seek them out. One of the holy prophets of Jehovah, musing upon the wonders of creation, exclaimed: "The works of the Lord are great, sought out of all them that have pleasure therein."—Psa. 111:2.

The Bible is God's Word expressed and revealed to his creature, man. The general thought amongst men is that the Bible is a confused mass of thoughts expressed. This erroneous conception is due to men who have misrepresented God and his Word.

The Bible shows the clear statement of God's purposes concerning the earth, and man once made its prince. Its opening chapters show that it was intended for man's instruction. It discloses that God intended man to be the monarch of the earth as long as he would remain in full harmony with his Creator. Its first mention of man and of God's purposes concerning him is thus expressed: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God

said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

This Scriptural statement, properly understood, means that God made man to be his representative on the earth. God endowed the perfect man with the faculties of reason and of justice, wisdom, love and power, and gave him the freedom to use his will. In these respects man was made in the image and likeness of his Creator.

Jehovah created the earth and therefore it is his by right of creation. He set in operation his laws, intended by him to produce results, and results followed in harmony with his will. The heavens and the earth were made by the expressed will of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." —Ps. 33:6, 9.

Alienated from God and disregarding his law men speak of the earth and treat it as though it were man's by right of discovery and occupancy. The laws adopted by the common consent of nations recognize the right to the possession of the land by reason of supposed discovery. When men braved the storms of the Atlantic and landed upon American shores they planted the flag of their respective rulers upon the land and claimed it. A man flies over the region of the North Pole and drops the flag of his nation and in the name of his sovereign king claims title thereto. But in truth and in fact no right to possession exists by

discovery. The class of ultraselfish, known as the rulers, mark out a portion of the earth, claim it as their own, and use it as lords; while other men till the soil as their serfs and are permitted to exercise no right of claim or possession thereof. There is no such inherent right in man.

The earth belongs to Jehovah God, to be used by man in harmony with God's will. Whether man could have adopted a better system of occupancy and use than has been, is not here the question. The real question here for determination is, To whom does the earth belong? The answer must be, It belongs to Jehovah and in his own good time man shall occupy it in harmony with Jehovah's will.

God is just. It therefore follows that one class will not occupy the land by the exercise of injustice toward another class. "For the Lord most high is terrible [all-powerful]; he is a great King over all the earth. He shall choose our inheritance for us."—Ps. 47: 2, 4.

That man has no right to use the earth contrary to God's way is shown by the declaration of his law: "The land shall not be sold for ever: for the land is mine." (Lev. 25: 23) God has permitted man to take his own course. But when the proper relationship between himself and God is understood and appreciated by man, the earth will be used for the common good of all mankind.

Man's Dominion

To have dominion means to reign or rule over. God intended from the creation of the earth that perfect

man should have dominion over the earth and its creatures. A prince means a governor or ruler who holds sway by authority. The perfect man Adam was made a prince or ruler of the earth. One clothed with authority is always subject to the one conferring that authority and must conform to the terms and conditions upon which the authority is conferred. All power and authority will, by final analysis, be found to reside in Jehovah. All power and authority rightfully exercised must be exercised in harmony with his will.

Jehovah expressed his purpose of creating man. Addressing himself undoubtedly to the Logos, his faithful and active agent in the creation of all things, he said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26.

The power of Jehovah knows no limitation. For him to will a thing to be created means that it is certain to be done according to his will. Having determined to make man in his own image and likeness he proceeded so to do. It being his will that man should be a prince and have dominion over the things of the earth, this was done. That man was created for the earth and that the earth was created for man there is not the slightest room for doubt. Upon this point God's will is expressed: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else. I have made the earth, and created man upon it: I, even my hands,

have stretched out the heavens, and all their host have I commanded."—Isa. 45:18, 12.

Since the dominion of all things resides in Jehovah he could give it to whomsoever he might will. It is written: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Ps. 115:16.

Man, as well as the earth, belongs to Jehovah, because God created man. The authority of man to have dominion over the earth having been conferred upon man by Jehovah, man must exercise that authority and dominion in harmony with God's will. When Adam was granted dominion and made a prince in the earth the duty and obligation devolved upon him to exercise that authority in harmony with his Creator. Adam was placed in Eden as its caretaker. He was not required to put forth laborious efforts to produce his food. Eden yielded freely all the food that was essential for his sustenance and for his pleasure. He was given control over the animals, the fowls, and the fish, and these were to render and did render obedience to him. He was clothed with power and authority to produce his own kind. Had he exercised that God-given authority in harmony with his Creator's will he would have produced a perfect and happy family of children. God gave him the privilege to exercise his own faculties. He could willingly obey or disobey. This, however, did not at all relieve him from the obligation of being in harmony with Jehovah and exercising his authority in harmony with God's holy will.

Eden was a large district, larger than is generally

supposed. It must have embraced a considerable area of land. Four rivers flowed out from the garden and watered the land round about. Eden not only had beautiful groves which pleased the eye and produced food but therein were to be found all the precious stones and much fine gold. The garden portion of Eden was on the eastern side and the entrance was from the east. It was more beautiful than the other part of the district. It was in that garden that man was placed as the caretaker and where he found his pleasure and his employment. The earth was for man and the perfect prince was placed in a perfect home.

The ecclesiastical teachers misrepresenting God and his Word have led the people to believe that had Prince Adam remained a good and faithful officer of Jehovah God in due time God would have taken him to heaven. There is absolutely no evidence upon which to base such a conclusion. Adam had no promise of heaven. There never was a possibility, under any circumstances or conditions, of his going to heaven. He was strictly and purely of the earth. The earth alone was to be his everlasting home. Concerning this it is written: "The first man is of the earth, earthy." (1 Cor. 15:47) Since the earth was made for the home of man we should not expect to find any promise of heaven for him, and there is not a word found in the Scriptures whereby Adam was promised heaven as a home. A proper understanding of this matter here will enable the student to have a clear understanding of what shall be the final destiny of the human family.

The dominion of earth was never absolutely and irrevocably given to Adam. Had that been done God

could not have taken it away from him even though he disobeyed. Nor was Adam given life without some limitations. Upon this point the ecclesiastical teachers have misrepresented God and his Word and led the people into ways of error. The Scriptural proof is conclusive that life and dominion were conferred upon Adam to be held and enjoyed by him for ever upon condition that Adam render obedience to the great Giver. It would be inconsistent for God to give his creature life and dominion with no conditions or limitations added. In the event his creature, possessing life and dominion, should become a rebel his rebellion would continue for ever if his life were to continue for ever. The clergy, yielding to the seductive influence of Satan, have fallen into this great error. They have proceeded upon the theory that God granted Adam endless life; and that Adam, having become a rebel, must spend his eternity in torment, being alienated from God. But the Scriptures do not at all support such a conclusion.

On the contrary, the Scriptures show that God gave man life and made him a prince in the earth upon the expressed condition that man be obedient to God. Should man never be disobedient and always remain in harmony with his Creator he would for ever enjoy life and dominion over the earth. But in the event he should become a rebellious creature then the condition attached was: "Dying thou shalt die." With the coming of death all things would be lost. Death therefore would conclusively prove that man's dominion and his life were held conditionally.

There is no thought expressed in the creation of man, and dominion granted to him, that he should

ever go to torment. There is no thought expressed in the Bible anywhere that God purposes to put any of his creatures into a place of endless torture. On the contrary the declaration of his law is plain and simple, and means that the life and dominion of Adam were granted upon condition that he obey and that disobedience would mean the loss of his princely authority and his life.

There is no authority supporting the theory that God will ever destroy the earth by fire. No such intimation was ever given to Adam regardless of whether he should be faithful or unfaithful. Again the clergy have fallen into a great error. Misled by Satan, they have seized upon the statement of the Apostle Peter to support their theory that God intends to destroy the earth. That statement is: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:7) They reason that if the earth is destroyed the good ultimately go to heaven and the evil to a place of endless torture, and this being true, of course there would be no necessity for the existence of the earth. In this conclusion they are clearly wrong.

The words "heaven" and "earth", used by the apostle in the above text, are used symbolically. "Earth," as the word is used in the above text, means the visible part of the world, which world is Satan's organization. "Heaven" symbolically represents the invisible part of the same world. Heaven and earth, as used in this text, compose the world. "World" means mankind organized into forms of government under the supervision of an invisible overlord. For many

centuries Satan has been the overlord or god of this world. (2 Cor. 4: 3, 4) Satan has been invisible and is invisible to man. The organization of men into governments is visible and is represented by the word "earth". Heaven and earth constitute the evil world which shall in due time pass away. This scripture has no reference whatsoever to the original dominion which God gave to Adam.

Jehovah, through his prophet, says: "The earth abideth for ever." (Eccl. 1: 4) God is unchangeable. (Mal. 3: 6) God having made the statement that he will never destroy the earth, therefore we may know that it will abide for ever. The Scriptures show that it is God's purpose and intention that the earth shall in due time be inhabited. The Scriptures are entirely consistent with themselves. The statement of the Apostle Peter and the statement of the prophet are entirely consistent when understood. The wicked world, made up of evil invisible power and visible organization, shall pass away. The Apostle Peter had this thought, because in the same connection he said: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13) The earth shall abide through all the ages and shall always stand as a witness to the glory of Jehovah God.

Adam, as the prince of the earth, resided in Eden. Adam was perfect and his home was perfect. It will not do to say that he was only partially perfect, and that he had at that time no opportunity to develop a character, and therefore his character was imperfect. It is written that 'all the works of Jehovah are perfect'. (Deut. 32: 4) It was impossible for Adam to

develop a character, because God made him a character. Every creature of intelligence is a character. He does not possess a character.

Orthodox teachers fell into the great error of teaching that man has a soul; whereas the Scriptures clearly teach that man is a soul. They also fell into a like error by teaching that man has a character; whereas the Scriptures teach that man is a character. If Adam had to develop a character, then he was not perfect when he was put to the test; whereas the Scriptures declare he was perfect. He was endowed with the faculties of justice, wisdom, love and power. That did not mean that he possessed all knowledge. The Scriptures show that the highest of God's creation will continue to acquire knowledge in all the ages to come. (Ps. 27:4) Adam had sufficient knowledge, however, to know what to do and what not to do. He knew what was wrong and what was right because God told him. He possessed the faculty of applying knowledge according to God's instructions and had he so applied it he would have proven his wisdom. He was clothed with power and this he exercised over the animal creation and he should have exercised it over Eve in the right way. He had the ability to be unselfish, which is love expressed, and had he chosen to exercise it properly he would have proven his love. He was perfect in his organism. He had all his faculties about him. He was therefore a perfect man. It is true that Adam had not then had much experience, but experience is not the only way of acquiring knowledge. God told him what he might and what he might not do, and that should have been sufficient. The experience through which he did thereafter pass only con-

firmed what God had previously told him. No excuse can therefore be offered for Adam because of his lack of experience.

Adam, with understanding clear and being perfect, beheld the earth and said: 'This is mine because Jehovah has given me dominion over it.' He summoned before him the animals and the birds, and named them and said: 'These are mine because Jehovah gave dominion over them to me.' At his call they obeyed his voice. He saw his beautiful wife and said: 'This lovable creature is mine because God made her and gave her to be my companion and helpmeet.' He walked amidst the beautiful groves and scented the sweet blossoms, and ate the fruits, and said: 'These are all mine because my God provided them for me; but he has asked me to not eat of the fruit of that one tree and has told me that death shall result if I do eat.' He would say: 'All these things are mine upon condition that I obey my Creator and if I disobey I will lose all of them.' This must have been his conclusion because it is written: "Adam was not deceived." (1 Tim. 2:14) This is proof that Adam was in possession of all his God-given faculties, which faculties were perfect.

Prince Adam was rich because all the gold and the precious stones were his, and all the cattle and the flocks were his because he was the man and the trusted representative of Jehovah and to him all of these things had been committed. He was strong and vigorous and knew no such thing as pain. He was happy because his environment was happy and everything about him was at ease.

One may possess all the means of doing good, but if he does not employ those means to that end he does not accomplish good. Adam was endowed with the faculties of wisdom, justice, love and power, and these he must use as he might choose. It was the will of God that he should do right, but God permitted Adam to exercise his own will as to whether he would do right or wrong. That which is exercised in opposition to love is selfishness. Pride is the fruit of selfishness. "Pride goeth before destruction, and a haughty spirit before a fall."

God made no law compelling Adam to exercise the faculty of love toward him, but he endowed Adam with that faculty and then told him what would be the result if he followed a selfish course. Jehovah has announced his rule of action, to wit, that he who loves God will keep God's commandments. (John 14:15) Love is therefore the fulfilment of God's law. God commends his love to his creatures in that everything he does for his creatures he does unselfishly. He afforded the opportunity for his perfect and intelligent creature to be like him. One must know God and follow a like course to for ever remain in harmony with him. Adam did know God, because God communicated with him; and Adam did have the opportunity to remain in harmony with God. Another irrevocable rule of action of Jehovah, which is announced in his Word, is, that to know God and to be like him means to enjoy endless life.

The mighty prince who started upon his way of peace, perfection, beauty and happiness, surrounded by every inducement to walk in harmony with God, might have enjoyed these blessed things for ever.

CHAPTER II

The Pauper

A PAUPER is one who is dependent upon charity. He has nothing that he can claim as an absolute right. Even a pauper may enjoy a short season of pleasure only to turn again into the pathway of sadness. The sixty centuries of human history show that the entire race has traveled the pauper's way and in the course of time these have filled a pauper's grave.

Of the many billions of people who have lived upon the earth few have ever even claimed ownership of land. The masses have tilled the ground as serfs and have been oppressed and denied their just privileges amongst men. They have fought the thorns and thistles, battled with wild beasts and reptiles, desperately resisted the locust and the palmer worm, suffered from extreme heat and bitter cold, half clad and less than half fed, only to find at the end of their way that all their labors have been in vain. Of the small substance resulting from their laborious efforts the most thereof is taken by tax-gatherers, and that which remains for sustenance of the body is but a beggar's portion. They have suffered at the hands of tyrants and oppressors, have been compelled to engage in unrighteous wars, have mingled their tears of bitterness with their warm blood, have been ravaged by disease,

sickness, and pestilence, and have suffered great bodily pain and mental anguish; and then yielding to the relentless opposition have given up in despair and with broken hearts have fallen in the dust.

The prophet of God saw this condition and under inspiration wrote: "So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."—Eccl. 4:1.

A few, by violation of the laws of God and men or by reason of circumstances taken advantage of by them, are found to possess large areas of land from which much revenue is reaped. They possess houses, oil fields, mines, and great herds and flocks. They exercise control over their fellow men by means of coercion and oppression and in turn receive many empty plaudits from others, but in due time all their substance is swept away and they go down to death dishonored and unsung. They enjoyed their earthly substance only for a time and these things make them often even worse than paupers. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."—Eccl. 5:13.

From the day of Eden until now no man with full rights has walked the earth, except one. That one exception was Jesus of Nazareth; and even he was "a man of sorrows and acquainted with grief", because he came to earth and bore the sins of the people that they might have an opportunity for deliverance from their oppressors, be reconciled to God and then enjoy everlasting life.

Much has been written and said about great men, but no truly great man has ever lived on the earth aside from Jesus. All have been paupers. Whether a man has for a time possessed much of this earth's goods, a good name, fame, and reputation, these have quickly perished. Whether he be rich or poor, small or great, in the minds of men he soon comes to nothing and learns that all is vanity. All have stood in the pauper's line and taken their turn. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." (Eccl. 5:15) "For we brought nothing into this world, and it is certain we can carry nothing out."—1 Tim. 6:7.

One of the inspired witnesses of Jehovah, observing that all men are paupers and all their efforts are but vanity, and knowing the reason why, saw and wrote that man's only hope is to be reconciled and returned to a harmonious condition with Jehovah God. Hence he said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

It is manifest that man can not keep the commandments of God until he knows those commandments. Satan, the common enemy of man, for many centuries has kept mankind in the darkness as to the commandments of God. Now great light has dawned upon the people and God's due time has come when men may see more clearly than ever heretofore. Now it is possible to learn why Prince Adam became a pauper, why all the humankind have suffered as paupers, and also to learn of God's gracious way to reconcile and bring back the pauper race into full harmony with

himself. God has a way to reconcile man to himself. His purpose is to give all men an opportunity to know concerning that way. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

The Deflection

How long Adam and Eve enjoyed the blessings of Eden the Scriptures do not disclose. The time was ample, however, for Adam to fully inform Eve of God's wish concerning their conduct there. This is proven by the speech of Eve to the serpent concerning eating the fruit. The time of their sojourn there was ample to permit them to show their appreciation of God's loving-kindness toward them, had they been so disposed.

Gratitude is the state of being thankful or grateful. When one receives a good gift from another and is unthankful there is something wrong in the heart of the one that receives. Gratitude is the first step in the exercise of true love. Where there is no gratitude on the part of the receiver of a gift toward the giver selfishness has control over the receiver. Selfishness is the very opposite of love. The laws or rules of action for the government of God's intelligent creation never change. They are eternal. For this reason it is certain that it would have been pleasing to God for Adam to have shown gratitude to God for all that he had received at the Creator's gracious hand.

Upon this point the Word of God is explicit. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and

the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.'' (Ps. 100:3-5) ''It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.'' (Ps. 92:1) ''Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.''—Ps. 140:13.

Adam was not grateful unto God for all he had received at the Creator's gracious hand. When the test came to him he preferred to exercise selfishness rather than love. Had he manifested love for God he would have obeyed him. Adam was not grateful toward God, which means he was unkind and unfriendly in his actions toward Jehovah. To love one means to be one's friend at all times. (Prov. 17:17) What took place in Eden proves that these conclusions are correct and that Adam was not the friend of God. In substance God had said to Adam: 'I have made this earth for you. I have created you and placed you in this beautiful garden of Eden. Behold its glory! I make you the caretaker over it. I have created and given you a wife to be your companion. I have given you dominion over the earth. Everything in this wonderful place is yours to use for your pleasure and comfort. There is just one exception, and that is concerning the tree of knowledge of good and evil. ''Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'' ' That was a small thing for God to ask of Adam compared with what God had done for him. That commandment furnished the opportu-

nity to test Adam as to whether or not he would show his love for his great Maker and Benefactor or whether he would exercise the faculty of selfishness.

Lucifer was the overlord of man. Being a spirit he was not visible to man; but he held conversation with man. Lucifer was filled with pride and ambition because he had a desire to be like the Most High God and to have a separate dominion of his own. (Isa. 14: 13, 14; Ezek. 28: 13-18) His ambition was to control man and have man to worship him instead of God and this he could accomplish only by alienating man's affection from God. He employed the serpent through which he spoke. Through this instrumentality he approached Eve and induced her to believe that God had lied to her and Adam, and was keeping away from them something they should have. Eve said to him: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3: 3) To this Lucifer replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3: 4, 5.

Eve, seeing that the fruit was good for food, pleasant to look at, and to be desired to make one wise, took the fruit and ate it in violation of God's commandments. It does not appear that Adam was present during the conversation between Eve and the serpent. It is reasonable to suppose that when he did appear Eve told him, in substance, of that conversation. She would therefore say to him: 'Adam, your Father is a liar. I have been told by Lucifer through the serpent that he is a liar and now I have proven it by

eating this fruit. I find it to be good, and I am unharmed and am still alive.'

Had Adam manifested love for God he would have said to Eve: 'My Father is not a liar. He could not be a liar. Why should he want to lie to us? Behold this wonderful earth he has made and this marvelously beautiful garden which he has given us for our home. He made us and put us here to represent him. He has given us all these blessed things to enjoy for ever if we will only obey him. He told us not to eat of that fruit. He has some good reason for asking us not to eat of it. Why should we doubt him for a moment? He has shown his great love for us and now we must show our love for him. We may be sure that when he sees fit to let us eat of that tree he will have us do so.'

Had Adam taken such a course and had Eve repented of her wrong and sought forgiveness at the hands of Jehovah, God might have had some way to cleanse her. To Adam he had given the command and Eve had heard it from Adam. Adam was the head and the great responsibility rested upon him, and Eve being a part of him he was responsible for her acts, and had he taken every possible step to rectify the wrong Eve had committed the result would doubtless have been different. Adam took the very opposite course. He heeded his wife in utter disregard of his gracious Father's command. From that day until now every man who has acted against his own reasonable judgment and, in violation of his conscience, has yielded to the influence of a woman, has gotten into trouble. It has been extremely difficult for men to learn this lesson, due largely to the fact that they have

not heeded the Word of God. Adam yielded to his wife's suggestion and wilfully violated God's law by eating the forbidden fruit.

It has been suggested that Adam's great love for his wife induced him to violate God's law and that therefore he is in a measure excusable. But did Adam love his wife? No, he did not love her. When a man truly loves one he looks after and safeguards the interests of that one. Had Adam really loved his wife he would have said: 'You have done a great wrong, Eve. Come now, I will seek our Father's face and beg him to cleanse you from this great wrongful act.' Adam's lack of love for God and lack of love for his wife, and his selfish desire, moved him to violate God's law. His act and conduct show that he reasoned thus: 'If Eve must die, I will be deprived of her, and without her I can not have so much joy and pleasure in this beautiful garden and I do not want to be separated from her. I will take my chance with her.' The motive prompting him to do that was selfish. He preferred rather to become a pauper with Eve than to be a prince and remain in harmony with his great and loving God. He chose the selfish and not the righteous way. He showed ingratitude to God for all he had received at his gracious hands. He was unthankful and selfish and by his act proved that he was not God's friend. He became unrighteous and by his wrongful act alienated himself from God and thereafter could no longer dwell in the presence of Jehovah. Only the righteous can dwell in his presence. —Ps. 140: 13.

Conscience is that faculty of the mind by which the creature realizes and distinctly perceives or ap-

preciates that the course of action taken by him is right or wrong. (Rom. 2:15; 2 Cor. 1:12; 1 Pet. 3:16) Before man ate the forbidden fruit he knew it was wrong, because God had told him so. (Gen. 2:17) He also knew that both he and his wife were nude and they were not ashamed.—Gen. 2:25.

When Adam and Eve had taken the course of action by eating the fruit in violation of the law they distinctly perceived and appreciated that they had done wrong, and a realization of their nakedness was evidence to them that they had done wrong. Their conscience smote them. They tried to hide their nakedness. They were fearful and hid themselves. They possessed the faculty of mind, of course, before committing the act, and now that faculty of the mind began to manifest itself because of their wrongful act. But there was no expression of regret because of their ungrateful deed and act of rebellion. They sewed fig leaves together and covered their nakedness. Their act of covering their nakedness in no way indicated that they had been lifted to a higher realm of thought, but it shows that their conscience condemned them as criminals. (Gen. 3:7-10) They also showed fear, which is another evidence that their conscience condemned them and they knew before God they were wrong. The clergy have time and again said that they exercised their sexual functions and that this was what was meant by violating God's law. Such a conclusion is worse than absurd. The Scriptures clearly show that this was not what they did. The Scriptures plainly show that God had forbidden them to partake of this fruit and that their act in doing so was that which

was wrong because it showed rebellion and disloyalty to God.

On the same day God called them to account. There was no expression of regret on their part nor manifestation of repentance. They began to offer proof tending toward excuse or justification. The woman blamed the serpent for her wrongful act. The man blamed both the woman and his Creator. Had Adam loved his wife he would not have attempted to cast the blame upon her. Had he loved God he would not have reproached him for giving him his wife. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12) The inference to be drawn from this statement of Adam's is that if God had left Adam alone in the garden and not given him the woman the wrongful act would not have been committed, and that therefore God was at least partially responsible for the wrong. The Devil has ever tried to induce men to believe that God is responsible for the sufferings and woes of humankind. Doubtless he made that suggestion to Adam at the time and Adam cast the blame upon his wife and upon God. This proves conclusively that Adam did not express any regret or sorrow for having displeased or grieved his Creator.

The act of sin and rebellion on the part of God's creatures could not go unnoticed or unpunished. Punishment should follow swiftly or God's law would be a nullity and his government a farce; and sin now begun would wreck his universe. God proceeded to enter judgment against man in harmony with the law which he had announced, that death would result from their sin. In connection with this judgment be it

noted that the woman had assumed a superior position and had run ahead of her husband and defied the law of God. Being a part of Adam she must suffer the penalty of death, and before that was in force completely she must suffer some things additional. She must be subject to her husband and in sorrow she must conceive and bring forth her children.

Adam and his wife, under the terms of the judgment, were to continue to exist for a time and during that existence they must be deprived of the peace and joy of life. By their wrongful act their right to life was forfeited, and within the allotted time provided by the law, and by the judgment under the law, they must return to the dust of the earth from which man was taken. The judgment provided that they must leave their perfect and happy home and go out into that part of the earth that would produce thorns and thistles. Against these they must battle to get their bread, and eat it in the sweat of their face, and thus continue until the judgment should be completed in their death. While the penalty was death, the method employed to enforce that penalty shows that God did not intend that they should die instantly. For this reason he drove them out of the garden of Eden.

He who had been a stately prince must now go forth into an unfinished earth and thereafter lead a pauper's existence. His control over the animals was now gone and they became his enemies from that time forward. Being expelled from Eden, a guard was set at the entrance to prevent his returning and eating of the fruit of the tree of life. Shorn of his power and authority, alienated from God and branded as a criminal, which indeed he was, he went forth from

the land of his once happy home to fill a pauper's grave. (Gen. 3:15-24) Amongst other things the judgment contained these words: "So he [the Lord God] drove out the man." This shows that Adam did not willingly leave after the judgment was pronounced against him, but was compelled to go, and that he went forth a convicted criminal forced to act in obedience to orders.

Outside of Eden and without the protection of God, Adam and Eve could hope for shelter and protection from no one. They knew not when their lives might be taken away from them by accident or by the wild beasts now their enemies. Their condition was anything but a happy one. Their communion with God was now cut off because God had turned his face against them and they had no privilege of prayer or other means of communication. There is no reason, however, to conclude that they felt any great sorrow for their wrongful act. There is nothing whatsoever in the record to indicate that they felt or expressed any sorrow. The silence of the record upon this point must be taken as strong presumptive evidence that the attitude of Adam was that of indifference. He seems to have forgotten God and turned entirely away from him and gone forth without hope.

There is some evidence that Eve had a small measure of faith but no expression of regret. When her son Cain was born she said: "I have gotten a man from Jehovah." (Gen. 4:1) The fact that she coupled the name of God with the birth of her children would indicate that she had not entirely put God out of her mind. When her son Seth was born she said: "God hath appointed me another seed instead of Abel, whom

Cain slew." (Gen. 4:25) It must be kept in mind that at the time God pronounced sentence upon man, among other things he said to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This would be a basis for Eve to have some hope that she might bring forth a seed that would accomplish something toward the punishment of the evil instrument that had connived at her downfall and she might have had a faint hope that some day she would profit thereby. But the record does not indicate that Adam cherished any expectation or hope of returning to Eden and to harmony with God.

The thought is often expressed by those who do not seem to have carefully reasoned upon the Scriptures that Adam and Eve were comparatively innocent of any serious transgression because of their ignorance and lack of experience. Thus reasoning, such have concluded that the expulsion from Eden and sentence to death were harsh and severe. Such a conclusion is not warranted by the facts. The majesty of God's law had been trampled upon. This had been done by perfect creatures after having been fully advised of the consequences. God's entire government was now involved and for him to treat lightly this deliberately wrongful act would be to deny the majesty of his announced rule of action. Lack of experience constituted no extenuation. Man was possessed of all the faculties of a perfect creature and had received the direct command from his Creator what he must and what he must not do. The punishment must be in harmony

with the law announced and was therefore neither harsh nor too severe.

The thought has often been advanced that Adam and Eve had great love for each other and that their suffering was somewhat alleviated by reason of their mutual love for each other and that they mutually bore each other's burdens. Such a conclusion is likewise without support in the Scriptures. The woman could have had but little respect for her husband after he contemptuously referred to her as 'the woman thou gavest me'. Placing the blame upon his wife for his own deliberate and wrongful act would not inspire her with much confidence and trust in him. Nor would the presumptive act of Eve in deciding a vital point, and acting thereupon without consulting her husband, have caused him to have much respect or love for her. When they left Eden they went forth as paupers with ill feeling in their hearts. Outside of Eden, and suffering the continued hardships which they were compelled to endure, it is almost certain that there was often strife of words between them, and mutual recrimination, and probably physical combats. Few men and women have ever understood the proper relationship between husband and wife, and this is one of the chief reasons for so much unhappiness in the marital relationship.

It was under these adverse conditions that Adam and Eve begot and brought forth their children. The power and authority to multiply was given to the perfect man but was not exercised until he became imperfect and was outside of Eden. The judgment entered against them had deprived Adam and Eve of the right to life; consequently their children would be

born without the right to life. Added to this would be the prenatal influence upon the offspring, which would be specially adverse shortly after leaving Eden. This may have had something to do with the wicked disposition manifested by Cain, their first son. It is well known that the mental condition of the parent at the time of conception and during the period of gestation is reflected in the child. This being true, Cain was doubtless begotten and born while bitterness was in the hearts of his parents. Probably they were more reconciled to their condition by the time Abel was born. It is reasonable that there would be intervals of time when they would be more kindly disposed to each other. Men have learned this by experience. But necessarily all the children of Adam and Eve would be born imperfect because the imperfect parents could not bring perfect children into the world. Being imperfect they would be disapproved by the Lord. That which is unapproved stands condemned before Jehovah. For this reason all the children of Adam and Eve were born under condemnation, therefore sinners. Upon this point it is written: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) "Behold, I was shapen in iniquity, and in sin did my mother conceive me." —Ps. 51:5.

Of course the children of Adam and Eve were not on trial nor directly embraced in the judgment entered against Adam and Eve, because they were not born at the time the judgment was entered. The judgment of God, however, took away from Adam the right to the dominion of the earth and the right to life. It

was therefore impossible for him to transmit to his children the right to life or the right to dominion, hence condemnation resulted to them by reason of being born imperfect. The clergy have taught that Adam's children were involved in the transgression, trial, and condemnation of Adam, and that Adam's sin was imputed to them and that therefore God condemned these children before their birth. That contention, however, is not supported by the inspired record. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5:14.

This definitely settles the matter that the children of Adam and Eve were not condemned in the judgment because of sin like unto Adam's, but their condemnation was the result of being born of imperfect parents who were then under the sentence of death and undergoing the sentence. They were sinners by inheritance.

Adam was created in the image and likeness of Jehovah and was created perfect. After his sin and expulsion from Eden he begot children. These children were begotten in the likeness of Adam, the pauper or imperfect man. They were not begotten in the likeness of God. The seed of evil was in them. That condition has existed at all times and all children have been born evil. Aside from Jesus there has never been a child born that has been free from bodily weakness or from the taint of evil.

Although there is nothing to indicate that Adam had a hope of being permitted to return to Eden, the record indicates that he would have done so had he

not been prevented. God placed at the east of Eden, which was evidently the only entrance, cherubim and a flaming sword which turned every way to prevent Adam from returning and partaking of the tree of life. Among the reasons why Adam could not return to Eden were: (1) the divine judgment entered against him, which was final, and from which there was no appeal and which was enforced by his expulsion; (2) the ingratitude of his heart toward God and the lack of regret for his wrongful act; and (3) his desire for things sinful, which was greater than his desire for things that were right. Even if it had been possible to remove the judgment, the ingratitude and desire for sin would still stand in the way. This is strong proof that the way of reconciliation to God when opened can be successfully pursued only by those who have a desire for righteousness and who have gratitude and love for God.

But what was to be the ultimate end of man? He was outside of Eden with the sentence of death against him being gradually enforced. Before their being completely executed the purpose of God was to permit Adam and Eve to bring forth children. What would be the effect upon this offspring and what would be the final destiny of these children? Would their offspring go on the downward road until all would be completely exterminated? What effect would sin have upon the angels of heaven? Sin on the earth must have an effect upon the living creatures of God's realm beyond the confines of the earth. Again the clergy, by false reasoning and by the influence of the enemy Satan, have arrived at the wrong conclusion and mistaught the people on this point.

For many years they have taught that the life of man is not extinct at death, but that man continues to live on, and that all those who will not reform will be shut up in a separate place of terrible misery, and there be tormented by living creatures in other parts of Jehovah's realm, and this to continue with no hope of ever being relieved.

It is manifest from the judgment of Jehovah that the ultimate end of the human race must be destruction unless God, in the exercise of his loving-kindness, should intervene in man's behalf. It is manifest that if reconciliation is ever to be effected between God and mankind the initiative must be taken by Jehovah and he must make it possible for man to return to him.

Would God do something in behalf of the pauper race? God has not left us in darkness on this point. He has permitted mankind to have a long and bitter experience with sin, and now after sixty centuries is making it so clear concerning his plan and purposes that all men can understand that he has provided a gracious way of returning man to himself. It is true that for 1900 years now those who have consecrated themselves to do the will of God, and have faithfully performed that covenant so to do, trusting in the merit of his beloved Son, Christ Jesus, have understood in a manner God's way of reconciliation. The mass of mankind, however, have gone on in darkness.

God had his plan of reconciliation from the beginning and knew all the minutiæ of its execution, because it is written: "Known unto God are all his works, from the beginning of the world." (Acts 15:18) But only those who have been devoted to Je-

hovah have had an understanding of his gracious provision. The good message of reconciliation has been preached by a few through the centuries past, but this good news has been hid from the mass of mankind. Concerning this it is written: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4:3, 4.

A knowledge of God's gracious provision for reconciliation must be had by man before man can comply with the terms thereof. It has been and is the policy of Satan the enemy to keep men blinded concerning God's gracious provision. To this end Satan has employed the ambitious clergy to teach false doctrines and to give man the wrong conception of himself and of his origin and his destiny. Amongst other things they have taught that man is not wholly a human creature but is part human and part divine. This is one of the stumbling stones that must be removed, and it is now being removed that the people may see how God can be just and the justifier of mankind and how he can consistently reconcile mankind to himself and restore to himself all who are obedient to his righteous laws. By and through his Word alone can it be determined what man is and what man's relationship is to his Creator.

CHAPTER III

What is Man?

IT IS conceded that the mind is a part of the creature man; that by the exercise of the mind man searches out facts, weighs them, and reaches a conclusion upon the question under consideration. Man reasons from effect to cause in his endeavor to ascertain why certain things are so. Many times a man has propounded the question, What is man? Many have earnestly and diligently examined the evidence submitted upon the question. Men of sound mind require the production of the best evidence obtainable in their endeavor to arrive at a just conclusion upon an important question at issue. The highest type of evidence, and that which proceeds from a trustworthy source, is demanded upon the question at issue, What is man?

A man advances a theory that the moon is made of green cheese. He appears before an intelligent audience and asks that audience to listen to his evidence and argument in support of his theory. The intelligent men and women of the audience look at each other with a smile and say: 'That poor man is probably earnest and sincere in his belief that the moon is made of green cheese, but it is apparent to every reasonable person and from the evidence within the reach of all that the moon is not made of green cheese.

We will therefore not make ourselves foolish by listening to this man. He is a fool, but why should we permit him to make fools of us?'

Another man appears before an intelligent audience. He has the reputation of being a wise man. He looks wise and is wise in his own conceits and speaks with profound gravity. He is a theological professor, a clergyman of renown, and is called a scientist and savant. He requests that audience to hear him present his argument in support of a new theory concerning the origin of man. He briefly outlines his theory as follows: 'That man is a product of the force of evolution; that millions of years ago particles or atoms formed themselves into protoplasm; that by the operation of the forces of nature life began to manifest itself in the lowest form; that after millions of years more this evolution process developed a monkey; that the process continued until there resulted an animal which we call man.' He then offers to produce the proof and argument in support of his evolution theory. The intelligent audience hears him state briefly his theory and then says: 'That man probably is sincere in his belief, and by his method of reasoning he may be able to convince himself that man is the product of evolution; but he could not possibly have any competent evidence in support of his astounding theory. If he so desires he may believe that his ancestors were monkeys, but we will not permit him to make monkeys of us. We will not stultify ourselves nor dignify his foolishness by listening to him. We believe the Bible, and his theory is diametrically opposed to the Bible.'

Why should any one who believes God and believes that the Bible is his Word of Truth waste time listening to or entering into a discussion of a theory of evolution of man? To enter into a discussion as to whether or not the moon made itself from green cheese or is green cheese is foolishness. To engage in an argument as to whether man was created by Jehovah or made himself by evolution or evolved from protoplasm is worse than foolishness. It is an insult to Jehovah God. Would any Christian stultify himself by entering into a discussion as to whether or not every good and perfect thing proceeded from Satan the Devil or from Jehovah God? No one can be a Christian unless he believes that Jehovah is God and that Jesus Christ is God's beloved Son, the Savior of mankind. The very life of a Christian is faith in God and his Word, the Bible. Why then should a Christian enter into an argument of a proposition the very statement of which makes God a liar? The Word of God is plain as to the origin of man. It is in no wise ambiguous. The Word of God is the end of all controversy.

The writer believes that Jehovah is the only true God, the Creator of heaven and earth, and believes that his Word is the truth; he believes that Jesus Christ is God's great Executive Officer in the creation of all things, and that he is the Redeemer of man: he therefore refuses to consider so-called evidence that is offered in support of the theory that man is a creature of evolution.

The theory of evolution of man proceeds from the Devil, regardless of who holds or advocates that theory. The Devil is that wicked one who betrayed the

sacred trust committed to him, rebelled against his Maker, seduced the angels of heaven and brought degradation upon the human race. To seriously enter into a discussion of the question as to whether God made the first man or whether man is the result of the process of evolution would be giving countenance to the Devil and would therefore be displeasing to Jehovah God. Some who are consecrated to the Lord have thought it wise to join issue with the advocates of evolution and seriously discuss the origin of man. They have thought it well to enter into the evidence relating to the lower animals and compare this with other evidence offered by evolutionists and then discuss seriously which is correct, the so-called scientific evidence or the Bible. In this they have erred, according to the Scriptures.

Some who claim to be Christians and to preach the Word of God openly champion the theory of the evolution of man. By so doing such have become the instruments of Satan the Devil. They are being used by Satan to turn the minds of the people away from Jehovah. These dupes of Satan have pushed their evolution theory to the fore in the colleges and universities and even into the public schools. By thus doing they have largely succeeded in destroying the faith of the rising generation in God and his Word. This is another wily move of the Devil to turn the minds of the people away from the great Creator. Satan is that great wicked one who blinds the minds of men lest the truth should shine into their hearts. For a Christian to indulge in a serious discussion of the truth or falsity of such a theory means to give countenance and consideration to the Devil and his

wicked course. A man who has consecrated himself to God and learns of the precious truths disclosed in his Word, and who then turns to evolution and advocates it as an explanation of man's origin, thereby becomes the child of Satan. To encourage such an one in a debate as to whether or not man is a creature of evolution is to commit sin. The prophet of God, who spoke as the representative of Christians, stated: "I will keep my mouth with a bridle, while the wicked is before me."—Ps. 39:1.

The duty of the Christian is to teach the truth and not even listen to lies against Jehovah, much less to engage in a discussion as to whether or not they are true. God has appointed and anointed the Christian to proclaim the good news of his plan of redemption to those who are teachable and will hear. He has commissioned such to bind up the broken-hearted and comfort all that mourn and who desire to be comforted. (Isa. 61:1, 2) It would therefore be impossible for the Christian to fulfil that commission unless he believes that God created man perfect and that sorrow, sickness, and death resulted from sin; that God in his loving-kindness has provided redemption for man by the death and resurrection of his beloved Son; and that in God's due time he will restore the obedient ones of mankind to the state of perfection enjoyed by the man whom God created. The Christian is called upon to be a faithful and true witness for God and not to aid, either directly or indirectly, in the promulgation of that which is a repudiation of Jehovah. The theory of the evolution of man not only is evil but is unworthy to have a place in the mind of the child of God even for a moment and should be

repulsed by all who are loyal to God. The proper course of a Christian in matters pertaining to such evil philosophy as evolution is plainly pointed out by the apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2: 8.

Upon this same point the Christian is instructed: "Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion." (Rom. 14: 1, *Weymouth*) Another translator renders this text thus: "Now receive to yourselves the weak in the faith; not, however, for doubtful reasonings." (Rom. 14: 1, *Diaglott*) To the same effect the prophet of God wrote the words that apply to the Christian at this time: "For thy lovingkindness is before mine eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked."—Ps. 26: 3-5.

No one can enter into a discussion with an evolutionist concerning the origin of man without violating this scripture. Such disputer against the Word of God is a vain person. He is an evil doer; particularly if he has once been enlightened or professes to be a preacher of God's Word and then advocates evolution, he is wicked. Then the psalmist adds: "I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." —Ps. 26: 6, 7.

To the same effect the prophet wrote: "I hate vain thoughts: but thy law do I love." (Ps. 119: 113) And then the same prophet states that which is proper for the meditation and consideration of the Christian: "I will meditate in thy precepts, and have respect unto thy ways."—Ps. 119: 15.

But it will be asked, Do not most of the clergymen endorse the evolution theory as to man? Are not these clergymen learned men, and for this reason is not the theory they advocate entitled to full consideration? To their shame they do endorse and advocate evolution. If they are learned they are learned in vain philosophy and not in the Word of God. If they were once learned in the Word of God and have since adopted the theory of evolution that of itself is proof that they have become wicked within the meaning of the Scriptures and are therefore instruments of the Devil and the enemies of God. Because of their supposed learning and high reputation amongst men as having wisdom the clergymen have done more than any other class of men to destroy faith in the Bible as the Word of God.

From Eden till now Satan's policy has been to turn the people away from Jehovah. To accomplish his purposes he has resorted to all kinds of vain philosophy and foolish reasoning. In this he has induced men to believe themselves wise. They are ambitious to appear wise before their fellow creatures. God could have prevented Satan from thus influencing men or he could have destroyed him and his false theory. The fact that he has not done so is proof that it is not God's due time to do so. He does state that in due time all the wicked he will destroy. The fact

that God has not prevented the promulgation of this wicked doctrine is a sufficient reason why it is not now the duty of a Christian to enter into the discussion thereof with men about its truth or falsity with the hope or expectation of destroying that wicked doctrine.

Evolution of man is one of the evils the Devil has taught to men; and God has not prevented it, in order that men might have an opportunity to learn by experience the effects of evil. Now is the day for the Christian to declare the message of God's kingdom and to tell the people that in his own due time God will clear the earth of all evil theories and practices. Let no Christian now waste his time and effort by being drawn into a controversy with some of the Devil's agents as to whether or not God is a liar. A Christian is now to sound forth the message of truth to the praise of Jehovah's name. Let the Christian be content with telling the people that the evolution theory concerning man is one of the Devil's lies and to show it as destructive to faith in God and in his Word. The Christian must let it be known that he stands firmly upon the Word of God and that he refuses to enter into a controversy or discussion with any one who denies Jehovah and denies his Word of truth. Before such he is to keep his mouth with a bridle or remain silent.

It was in the days of Enos, who was only one generation removed from Adam, that the Devil organized men into bodies or societies calling themselves by the name of the Lord. (Gen. 4:26, margin) That was the beginning of hypocrisy, because these men called themselves by the name of the Lord in derision of the

great Jehovah. Satan has seen to it that hypocrisy has grown amongst mankind. Doubtless there never was a time when there was so much hypocrisy in the world as at the present day. By far the majority of the clergymen posing as the representatives of Jehovah call themselves preachers of the Word of God, and represent themselves as the only teachers of true religion, and at the same time openly advocate the doctrine of the Devil. The clergyman who stands in his pulpit and represents himself to the people as the servant of God and of Jesus Christ and at the same time advocates the theory of evolution as related to man, is openly teaching Satan's lie and practising that falsehood. Such men have itching ears and a desire to have it said of and concerning them that they are great and wise. Their selfishness, pride and ambition have led them into Satan's trap.

Be it noted that the theory that man is a creature of evolution is a modern theory and advanced by modern clergymen who even call themselves by the name "modernists". Foreknowing that this blight would fall upon Christians God caused his inspired witness to write to Christians thus: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. 4:3-5.

Nor was there any doubt left as to what is the proper course of the true Christian in this time and what is his proper attitude toward such instruments of evil.

It is plainly written concerning them: "From such turn away." A Christian who obeys this command can not indulge in discussion of the theory of evolution concerning man. Bearing upon the same point the inspired apostle further wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

These modern savants are drunken with the desire for the approval of men and for power amongst men. Their pride and ambition have caused them to go blind. If they ever had any vision of God's plan they have lost it. They now put forward their own wisdom in opposition to the wisdom of God. Among themselves they say: 'God did not make man but man made himself. We are wiser than the ignorant men who wrote the Bible. We now express our wisdom. Neither man nor God can call in question our wisdom.' The foolishness of these self-conceited wise men has turned millions of minds away from the true God.

Could not God have prevented such evil influence of the Devil and have restrained these men from teaching such falsehoods? To be sure he could; but he has permitted the evil in this, that he has not prevented it, that the human race may learn the proper lessons and in due time learn to appreciate him. God foreknew and foretold the very course these modernists

or evolutionists would take, and therefore he caused his prophet to write these words, which apply at the present time: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He hath no understanding?"—Isa. 29: 9-16.

In this prophecy the Lord has foretold that the wisdom of these modernists is of but short duration. The time has come for the name of the Lord Jehovah

to be exalted in the earth. These professed Christians, who in fact are hypocrites, have no vision or understanding of the divine plan. They give honor to the Lord with their lips but their hearts are far removed from him. By their false teachings they cause men to fear in a morbid manner what shall occur and therefore to rush into their organizations. The people, however, are starving for want of true food. Therefore says the Lord, "I will proceed to do a marvellous work among this people." The wisdom of these wise men shall perish and their understanding shall be hid. Jehovah therefore is, through his beloved Son Christ Jesus, beginning a wonderful work. He is spreading amongst the people a knowledge of his goodness and his gracious provision for men.

One means of carrying on this wonderful work is this, that the Lord God has brought the radio into operation. Foolish men, wise in their own conceit, do not hesitate to say that the radio is the result of the sagacity and ingenuity of men. That statement is not true. More than thirty centuries ago God foretold the time would come when he would send forth the message as the lightning and that nothing would obstruct it. Those on the earth whom God is making his witnesses to do his wonderful work are not amongst the earthly wise, rich or great, but they are meek and teachable and appreciate the great privilege of doing something in the name of Jehovah. The spreading of the truth is not the result of man's efforts, but the Lord God himself is doing it through his constituted agencies. He is thereby serving notice upon the people in advance of his purpose to establish his great kingdom and completely destroy the Devil's organiza-

tion. This is the day which the Lord hath made, and his people are now rejoicing that the truth is being made known. Since it is the privilege and duty of these to make known the truth, then they would be displeasing to the Lord, violating his Word and thereby committing great wrong to indulge in a comparison of the truth with a detailed statement of the theories of evolution.

But some may say, Do not Christians with propriety discuss the questions of inherent immortality and eternal torment, and are not these devilish doctrines? Would it not be just as unreasonable to discuss them as it is the theory of evolution? The answer is, No; for the reason that the men who advocate these doctrines claim that they are supported by the Bible and therefore concede the Bible as authority. To enter into a discussion of these questions is to determine whether or not the Bible does support them. The Christian tries to prove that the Bible does not support these devilish doctrines. But the modernists who advocate evolution as a theory of the origin of man deny the Bible as authority and base their conclusion upon the wisdom of man. Therefore the very statement of their proposition is an insult to Jehovah and it becomes the duty of the Christian to refuse to consider the man-made evidence offered by so-called scientists.

The Truth

The truth is the means to bring men into harmony with the great Creator, Jehovah God. It was the beloved Son of God who spoke with authority concern-

ing God's Word, saying: "Thy Word is truth." (John 17:17) The Word of God written by holy men of old was written under the direction of Jehovah and is good for the instruction of men who want to be led in the right way. (2 Pet. 1:21; 2 Tim. 3:16; Job 32:8) Only foolish men ignore the Bible in searching for a philosophy of the origin of man. It is wholly unreasonable to expect to find a satisfactory answer to the question, What is man? unless man goes outside of his own environment and seeks to know from the Word of the great Creator. The Prophet David was much wiser than the savants of modern times. He was wise because he devoted himself to know and to do the will of God. He was a man after God's own heart because he was always faithful to God. He made some grave mistakes because of his inherited weakness, but his heart was always true to the Lord, as the needle, when disturbed, again returns to the pole. The spirit of the Lord God moved upon his mind and he spoke the truth accordingly. (2 Sam. 23:2) That wise servant of God under inspiration wrote: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."—Ps. 111:10.

Wise men seek knowledge of the Word of God and then faithfully strive to conform themselves to that Word. The man who pursues such a course receives the favor of God. The proud and self-conceited God pushes away from him. (1 Pet. 5:5) The fool is estopped from his wicked comparison. By his lips he may claim to be the representative of God and at the same time by the doctrines he advocates he denies the

very existence of Jehovah. Concerning this God's prophet wrote: "The fool hath said in his heart, There is no God." (Ps. 14:1) The heart is here used as a symbol of man's motive directing his course of action.

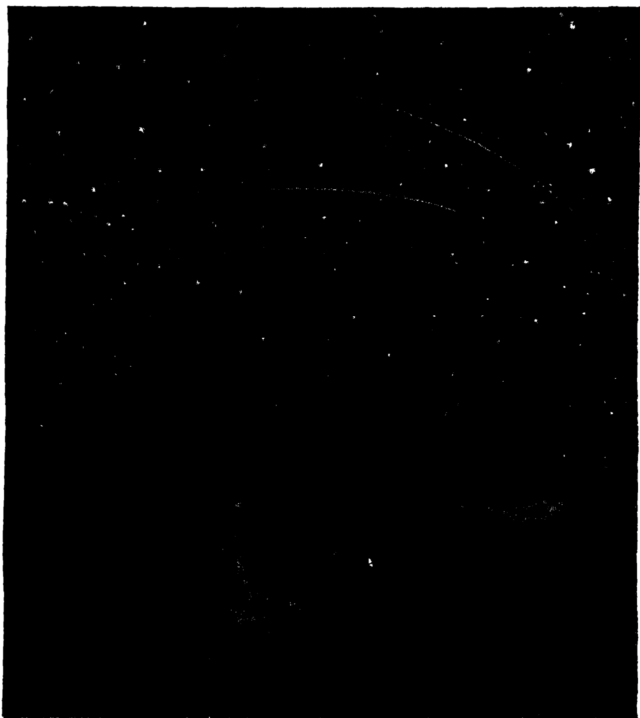
The modernist or evolutionist with assumed self-wisdom says in substance: 'I am a doctor of divinity. Mark my wisdom. I know that man is a result of the evolution process and that he continues to evolve upward.' What is really the motive of such a man? It is to attract attention to his own wisdom. He is extremely selfish and by his haughtiness and arrogance he says: 'There is no Creator of heaven and earth or of man. The things that we see came by blind force and man is a creature of evolution.' The fool is proud of himself and revels in his own greatness and delights to hear his praises sung by others. These so-called wise savants or modernists find pleasure in bestowing flattery upon each other. They stick out their chest, and talk with great gravity and address each other as "Doctor", or with some other title, and frequently speak of each other's greatness and wisdom. Thus the enemy Satan uses them to blind each other and to bring reproach upon the name of the great and loving God. They have created for themselves a reputation amongst men for their wisdom and greatness; and by their influence they turn the minds of the people away from God, the true Benefactor and Friend of mankind.

It is marvelous how our God foreknew and foretold in his Word these things. Now the true student of prophecy can read the words of Jehovah written long ago and understand the course taken by these modern self-conceited savants. Within the church denomina-

tions are some dear souls who are sad at heart because of the arrogance and self-conceit of the clergy. These cry unto the Lord asking the Lord for relief. Thus the prophet of God represents them as praying: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do they speak." To their cry the response is: "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." The arrogance of these self-conceited wise men who call themselves "doctors of divinity" was foretold by the prophet thus: "Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?"—Ps. 12: 1-4.

In this hour of great hypocrisy in the ecclesiastical systems those who turn to the Word of God find encouragement. Those who cry to the Lord, as the prophet here represents, hear the response from God's Word thus: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever."—Ps. 12: 5-7.

The most arrogant of all men are the clergymen of the present time. Hypocritically they call themselves by the name of the Lord; they ignore his Word and mislead the people by giving utterance to their own so-called wisdom. These are the ones who deny the Word of God and teach the doctrine of the evolution of man, contrary to his Word. They are a part of



The Heavens *Franz Stuck*

The earth incites the wonder and admiration of man even though he is imperfect and his understanding greatly limited. Whether the earth is viewed with respect to the formation of its various strata or its vegetable and animal life; . . . the reverential man stands in awe and wonderment at the wisdom displayed in its creation. When he learns that the earth was created by the Most High God and made to be the lasting habitation of man his mind and his heart yearn to know more about it and more concerning its great Creator. . . . Future ages may witness these other planets of greater size giving glory to the Creator beyond anything that is now revealed to us. *Pages 11, 15.*



The Lost Paradise — *Franz Stuck*

The act of sin and rebellion on the part of God's creatures could not go unnoticed or unpunished. Punishment should follow swiftly or God's law would be a nullity and his government a farce, and sin now begun would wreck his universe. God proceeded to enter judgment against man in harmony with the law which he had announced, that death would result from their sin. . . . Adam and his wife, under the terms of the judgment, were to continue to exist for a time and during that existence they must be deprived of the peace and joy of life. *Pages 39, 40.*



Foolish Counselors — Rembrandt van Rijn

The Bible is God's word expressed and revealed to his creature, man. The general thought amongst men is that the Bible is a confused mass of thoughts expressed.... These dupes of Satan have pushed their evolution theory to the fore in the colleges and universities and even into the public schools. By thus doing they have largely succeeded in destroying the faith of the rising generation in God and his Word. *Pages 18, 52.*



Temptation *Hans Thoma*

From Eden till now Satan's policy has been to turn the people away from Jehovah. To accomplish his purposes he has resorted to all kinds of vain philosophy and foolish reasoning. *Page 57.*

this world, or the Devil's organization, because they are allied with the rulers who rule over the people. But the Lord declares that their haughtiness and arrogance shall not long endure. "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11) "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

The origin of man is a secret revealed only by the Word of God. No man could know the truth thereof except from the revelation of God as given in his Word. It would be utterly impossible for a man or men thousands of years removed from the beginning of the race to tell how it began unless some record is given by the great Creator. God, the great Creator, is pleased to make known his secret to those who love and serve him. The secret of the Lord is with them. —Ps. 25:14.

David loved and served Jehovah God, and the spirit of the Lord God was upon him and he wrote: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." (Ps. 8:1, 2) The words of David, in the second phrase especially, are prophetic. The Lord foreknew that the modernist wise savant or evolutionist clergy would arise and that these would be the instruments of the wicked one and therefore enemies. Consequently he caused David to write that out of the mouth of babes should come strength; thereby meaning that the

strength of God's Word would be proclaimed, not by the great and mighty and the self-constituted wise but by those who possess the teachable, humble disposition of a babe. And even so we find that these are the ones who are declaring the message of God's goodness to the people and therefore they are having a part in this wonderful work.

In the night watches David gazed into the heavenly canopy above and there beheld some of the marvels of God's creation. How wonderful, grand and sublime they are! Every reverential mind delights to behold them at nightfall. Each planet in its assigned orbit moves noiselessly on and the very obedience thereof to God's law proclaims the praises of the everlasting Creator. As David beheld these wonders of creation he was moved with adoration and praise. Then he turned his eyes upon himself or men about him and said: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!"—Ps. 8:3-9.

How different the words of the inspired prophet from those of the modern clergyman! It is manifest that the latter are the instruments of Satan, whether or not they know it, because in their arrogance they

blaspheme the name of God, turning the people away from him, and serve Satan's purpose. As a public rebuke to the evolutionists the prophet of God wrote: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture."—Ps. 100: 3.

When the people study the Word of God for themselves and find the simplicity and beauty thereof they can see what great hypocrites are the clergymen. But these clergymen have kept the people in ignorance of the Bible. They refuse to teach the people themselves what the Bible says; they turn the mind of the people away from the Bible and warn them to read nothing concerning the Bible that does not come from the pen of one of these pious hypocrites. The Lord has let them go to the limit, and now he is doing his marvelous work in the earth by teaching the people in his own good and loving way.

We need only to look at a man to see how marvelously he is made. The framework or skeleton is made of an exact number of bones which perform their function. There is not a superfluous one in the organism. These are held together by the sinews and muscles which move the bones at will in exact harmony. Covering the muscle and the flesh is a soft, delicate, silky substance we call skin, which gives beauty to the body. Of all intricate electrical systems man has devised, none can begin to compare with the wonderful nervous system of the human organism. With precision and regularity the blood courses through the arteries and the veins, giving life to the creature. In the head is a brain, wherein is the seat of the will and mind. By the mind facts are considered and weighed and a de-

cision reached, and then the will directs the action. To the sober-thinking man it is apparent that nothing short of the Infinite One could have formed man. Speaking of the marvelous knowledge displayed in the creation of man the prophet of God exclaimed: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well."—Ps. 139: 6, 14.

These inspired words of God's prophet, written long before the wise savants came into existence, should put them to shame. When the people know the truth these so-called wise men will be in shame and disgrace and in contempt. As man begins to obtain knowledge of the great Jehovah God and his marvelous creation, and of his goodness and loving-kindness toward man, he desires to draw nigh unto God and to learn more about him. For his encouragement then the Lord caused to be written in his Word: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (Jas. 4: 8) Let the pretending Christian then cleanse his hands from dabbling in evolution. Let him purify his heart and cease to be double-minded. A man who claims to be a Christian and yet holds to the theory of evolution in any manner whatsoever is a double-minded man. Let him learn the truth of the Lord God and follow that.

The writer has no hope or anticipation of arousing the modern clergymen out of their drunkenness and stupor to turn them to God; but for the benefit of the people in the common walks of life who love the things that are good and who desire to know God these things

are written. Let all such with befitting humility and meekness come and seek knowledge at the Word of God and there learn how man was made and what are God's gracious provisions for man's future welfare and happiness.

How Made

The earth may be properly said to be the mother of man, because from the elements of the earth the first man was made. Jehovah God created him and gave him life, and therefore God is the Father or Life-giver of the first man. Communing with his beloved Son, God said: "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." —Gen. 1:26, 27.

The method of man's creation is simply and beautifully stated in the Scriptures: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) These words of the inspired Word of God should be the end of all controversy as to man's origin. No one, therefore, who believes Jehovah and that the Bible is his Word will for one moment seriously consider the wicked and God-dishonoring doctrine of the evolution of man. It is easy to be seen, therefore, that for a Christian to enter into a discussion with an advocate of evolution of man

is casting a foul stain upon the holy name of Jehovah and therefore giving countenance and fellowship to the wicked one in violation of the Scriptures.—Ps. 39:1.

And now mark the goodness of the great Creator. Intending to create man he first made Eden and in the eastern part thereof planted a garden of perfection and unsurpassed beauty. It contained numerous fruits and flowers and its atmosphere was scented with sweet perfume. The birds of gorgeous plumage and sweet song were there. The beasts of the field and the fowl of the air dwelt there together in perfect peace. There was no hot sun to blight the garden in summer, nor driving frozen sleet to mar it in winter. Its very name testifies that it was a paradise. It was a fit place for a perfect intelligent creature, who should be its caretaker and its lord, and who should love and adore the great Creator. Then God directed his beloved Logos, his active agent, to take the elements of the earth and form the organism. The beautiful body, perfectly and wonderfully wrought, reposed silently and without life upon the ground. Then God breathed into the nostrils of that organism the breath of lives. The breath inflated the lungs and caused the blood to leap through the arteries. The body was animated and there was a moving, breathing, sentient being which the Lord called a soul, which stood upon its feet and went about. That was the first man. That was the direct creation of Jehovah God. That man was perfect because all the works of Jehovah are perfect.—Deut. 32:4.

Then God made for man a woman to be his helpmate and his companion. To this perfect pair he gave the power and authority to produce and bring forth

children with the intent and purpose of filling the earth with a happy race of people. The life of the human race proceeded from this first perfect pair which God made. Adam, the prince, with Eve, his princess, graced the garden of the Lord. Sixty centuries ago that marvelous work was done. Had not sin entered into Eden to mar its beauty and destroy man's life, what would we behold today? Thousands of millions of perfect human beings on the earth, all strong, vigorous, beautiful and happy, all praising Jehovah God, dwelling together in peace and being a comfort and joy to one another. Instead the very opposite is seen.

It was ambitious Lucifer who destroyed the beauty of that paradise home. Since then his names have been and are, Satan, Serpent, Dragon and Devil. In Eden he became a liar and murderer, and he has practised and instigated crime ever since. He it is that blinded man to the truth concerning God and his loving-kindness. God has suffered him to take his own evil course until his due time to restrain him. That happy day is beginning and soon Satan will be completely restrained, and then all the people shall know the truth and be free.

Satan's first lie, and that which caused the downfall of man, was, 'There is no death.' This was a means to induce the practice of evil, advising man that he would continue to live for ever because immortal. Today the clergy, who claim to represent God and teach the people that every man has an immortal soul, are continuing to tell and to practise Satan's first lie, 'There is no death.' It is apparent to any one that evolution and inherent immortality are inconsistent

doctrines. Notwithstanding the clergy teach both, either one of which discredits Jehovah in the mind of the student. Who would be specially interested in causing the people to believe this false doctrine? Satan the Devil, of course; because if man had never been created perfect and had not fallen, there would be nothing to reconcile. If man had an immortal soul or were inherently immortal, there could be no such thing as reconciliation. If man were immortal and indestructible, the wicked would not care to be reconciled but would continue wicked for ever, and the good would not need to be reconciled. Both doctrines so confuse the minds of honest people that they can not understand that Jehovah has a plan of reconciliation.

The great pivotal doctrine of the divine plan is the death and resurrection of Jesus, whereby the redemptive price is provided. Both the doctrine of evolution and that of eternal torture are exactly opposed to the doctrine of redemption. If the student can always keep in mind that the Devil's chief purpose is to keep man alienated from God, then it is easy to understand why these false doctrines are promulgated. It may be laid down as a certain and absolutely safe rule that if a teaching or doctrine is inconsistent with the Bible, and particularly the redemption of man through Christ Jesus, that doctrine is false.

Another false doctrine that has grown out of 'inherent immortality' is that of eternal torture of the wicked. Of course life must be perpetual in order for torment to be perpetual; hence the two doctrines of the immortality of the soul and eternal torture must stand or fall together. Both being false, they must

fall. The Word of God is truth, and in due time must prevail.

God's inspired prophet wrote concerning man: "Thou hast made him a little lower than the angels." This, being true, disproves the doctrine of evolution and the doctrine of inherent immortality. If man were inherently immortal, and the angels are higher than man, then it would follow that angels are immortal. The Scriptures show that the angels are not immortal. Many of the angels in the day of Noah fell from the way of purity and became very wicked. (Gen. 6:2-4; 1 Pet. 3:19, 20) God imprisoned many of such angels. (Jude 6; 2 Pet. 2:4) God declared that in his own due time "all the wicked will he destroy". (Ps. 145:20) The chief amongst these wicked ones is the Devil, that angel of great light and power. The fact that these wicked angels will be destroyed is conclusive proof that they are not immortal. The Devil, the chief amongst them, it is expressly stated in the Scriptures God will destroy. (Heb. 2:14; Ezek. 28:19) The fact that man is lower than the angels is another proof that man is not immortal.

If man were a creature of evolution, then the angels must also be creatures of evolution, because the Scriptures compare the creation of the two and state that man is on the lower plane. Besides the Scriptures say that God made the angels and also made man, and the fact that God made them is proof that neither the angels nor men were evolved.

Human experience proves that man walks about, breathes, and performs his usual functions. If an accident befalls him his breath is taken away completely, the body no longer functions, and the man is

dead. This experience, well known to be common to all men, is exactly in harmony with the Word of God. The Scriptures declare that God formed man of the dust of the ground and breathed into his nostrils the breath of lives, and a living soul resulted. Take away the breath of life and the blood ceases to circulate, action of the heart stops, and the man is dead. It was God's holy power that made man and gave him the breath of life. The power of God exercised takes away the breath of life and therefore death ensues. Upon this point note the scripture: "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4) "Thou takest away their breath, they die, and return to their dust."—Ps. 104:29.

That no part of man remains alive after breath goes out of the body is positively proven by the Scriptures. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4.

The breath is invisible and powerful, even as the wind is invisible and powerful. It is the breath of life which God gave to man that moves into action his blood. Without the circulation of the blood there would be no life. This is true because the life is in the blood. (Lev. 17:14) Take away the blood of man and death results. That of itself proves that man is not immortal.

Man is a soul. The terms man, being, creature and soul mean the same thing. (Gen. 2:7) If immortal, of course the soul could not die, because immortality means that which is not subject to death. On this point there is no room for doubt, because the Scriptures in plain phrase say: "The soul that sinneth, it

shall die." (Ezek. 18:4) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Ps. 89:48.

Immortality resides alone in Jehovah. He is everlasting and from everlasting. Jehovah could give to whomsoever he wills the quality of immortality. His Word proves that it is his will to give immortality only to those who have undergone a severe trial and proven their loyalty and faithfulness to him even unto death. When Jesus was on earth he said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) This proves that at that time Jesus did not possess immortality. Life within himself, or inherent life, means immortality; and Jesus declared that it was God's purpose to give him inherent life or life within himself. The Scriptures openly declare that God "only hath immortality". (1 Tim. 6:16) Because of Jesus' faithfulness under the most severe test, even to an ignominious death, God raised him up out of death and rewarded him by granting to him the great prize of immortality. Over him death can never again have any power. (Phil. 2:9-11; 1 Cor. 15:53; Rev. 1:18) These scriptures prove that Jesus did not possess immortality prior to his resurrection to the divine nature. Jesus the Logos was the beginning of God's creation. No one was higher. If God did not give his first creature, his great Son the Logos, immortality in the first instance it would be unreasonable that he would make man an immortal creature.

These emphatic Scriptural statements put to silence the evolution theory of man's creation. They also conclusively disprove the claim of the clergy that man is

part human and part divine. The truth in God's Word is always harmonious. It states that God made the earth for man and made man for the earth and made man out of the elements of the earth. Being a creature of Jehovah, the first man was perfect and was given a dominion and made the prince of the earth.

There are two statements concerning the creation of man made in the Genesis account. The first is a general statement of the fact that God created man in his own image and likeness. The second is the more specific statement as to the manner or method of creation. Both statements are simple and are exactly in harmony with each other. God made man a creature of the earth and for the earth exclusively and with no promise or prospect of heaven. His nature was that adapted exclusively to the earth. He was made of flesh, blood and bones; and the Scripture states that flesh, blood and bone are not to be in heaven, or the invisible part of God's realm.—Luke 24: 39; 1 Cor. 15: 50.

Man being made in the image and likeness of his Creator, and being perfect, necessarily his attributes or essential qualities of being were justice, wisdom, love and power. He was made an intelligent creature. He knew that to violate God's law was wrong. The man in Eden was therefore responsible to God. The deliberate violation of God's expressed will would necessarily call for punishment. To man God had declared his will when he said: 'In the day that you sin you shall surely die.' That declaration put man upon trial. The prince of Eden might do anything that would bring him pleasure, but he must not show

his disregard for the expressed will of Jehovah. Both the prince and his princess were on trial and they were fully advised in advance what would be the penalty for wrong-doing. Regardless of how much suffering it gave Jehovah to inflict the punishment of death upon this perfect pair, he must do so because his word was at stake. When the infraction of the law was admitted the infliction of the death penalty was the only thing that could be done. God pronounced that penalty immediately but deferred the complete enforcement thereof for many years. During the time of the pronouncement of the penalty and its complete enforcement the offspring of the first pair came into existence.

Satan and his agencies on the earth would make man believe that God sentenced Adam to a lake of fire where he and his offspring must be consciously tormented for ever. God could not have entered such a judgment against man nor inflicted upon man such cruel torture. To have done so would mean that God changed the penalty of his law after the commission of the crime, which would have been unjust. God can not be unjust, because justice is the foundation of his throne. (Ps. 89:14) No good could possibly have resulted from endless conscious torment. Besides, only a fiend could inflict such cruel punishment. God is love, which is the very opposite of fiend. Satan would have men believe that God is a great monster, and his purpose in such misrepresentation is to turn the minds of men away from God and cause them to abhor him. Furthermore, if the punishment inflicted upon man was and is eternal torment, then man's reconciliation to God would be absolutely impossible.

If man should ever be brought back into full harmony with God, that of itself would completely disprove the eternal torment theory. It seems strange that sensible men could have any difficulty in seeing this point.

Another false theory held out by many professed Christians is that all of the offspring of Adam were involved in the original judgment God entered against Adam and were sentenced to the same punishment that was inflicted upon Adam. Reasoning upon this basis, the conclusion was reached that all must go to eternal torment unless there was some divine intervention in their behalf. But the judgment of God against Adam was not entered against his children. At the time of the judgment against Adam children had not been born and therefore could have had no knowledge of the judgment. It would be inconsistent with Jehovah and his justice to enter a judgment against any one without his knowledge. Why then have the children of Adam died and why do they continue to die? It is written: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (Rom. 5:14) Moses marked the time of the giving of the law of God to the Israelites. The transgression of that law meant death to those who were bound by the law. But before that men died even though they had not committed a deliberate sin as did Adam. Why then, if they were not directly involved in the judgment, should the children of Adam die?

The death of Adam's children was the natural result of Adam's wrong-doing. The perfect man Adam did not beget children. It was after he was under-

going the sentence of death that he begot his children. Adam was then imperfect and could not beget a perfect offspring. The result was that all his children were born imperfect. God can not approve an imperfect thing. For this reason the children, being born imperfect, were sinners and under condemnation or disapproval because of sin. They were sinners, not from choice as was Adam, but because they could not avoid it. They were born sinners because their parents were imperfect.—Ps. 51: 5.

To be sure there are degrees of sin amongst men. There are some who are very greatly depraved and who are a burden to themselves and to their fellow men. There are others who by nature are far above the average in honesty and in purity of thought and action. They are called noble and good amongst their fellows; but both the greatly depraved man and the one last described are sinners in the sight of God and were born such. Every babe is a sinner by inheritance, as it is stated by the inspired writer of the scripture. (Rom. 5: 12) Every sinner or imperfect creature is estranged from God because God can not approve sin, which is manifest in all imperfect creatures, because sin is a transgression of his law. (Hab. 1: 13; 1 John 3: 4) No creature could live for ever unless that creature had the approval of God, because all right to life proceeds from Jehovah. All the human race being born imperfect because of Adam's sin, it follows that all the human race must perish unless some provision be made to reconcile the race to Jehovah.

The reconciliation of man to God would mean that man must be made right with God and brought into full harmony and peace with the great Creator. Such

would mean the justification of man. No man could make provision for justification or reconciliation. No man could by his own efforts make himself right with God. There must be a competent author of reconciliation and provision must be made for the reconciliation of man to God and the terms and provision of reconciliation must be entirely consistent with Jehovah.

CHAPTER IV

Love Provides

GOD has been grossly misrepresented by the clergy. If this statement is true, then that alone is proof conclusive that the clergy do not in fact represent God and Christ but do represent God's enemy, the Devil. Let it be conceded that the clergy have been conscientious in the positions taken by them and in the doctrines they have taught. Yet that in no wise proves them to be right. The conscience is not a safe guide unless that conscience has been educated and operates in harmony with the Word of God. If the Bible plainly proves that the doctrines the clergy teach are wrong and their course of action is wrong, then the most that can be said in extenuation of their wrongful teachings and their wrongful course of action is that they have been misled by the evil and seductive influence of Satan, the enemy of God. If the doctrines taught and the course taken by the clergy differ from that which is declared in the Word of God, then the clergy are in no wise safe guides for the people and should no longer be followed by the people.

There are divers and numerous systems of religion which are called Christian. The course of action taken by their leaders, the clergy, is that same course taken by the world. These men attempt to regulate the af-

fairs of the governments, dabble in politics, and aid in the oppression of the people. The doctrines taught by these various religious leaders differ materially. They are inconsistent with each other and with themselves, and all are in contravention of the Word of God. Because of the inconsistency of their teachings their doctrines cause great confusion in the minds of the people. That is further evidence that such doctrines do not represent the truth. "God is not the author of confusion." His Word is truth. (1 Cor. 14:33; John 17:17) Satan, the enemy of God and of the truth, is the author of confusion. But Satan is subtle, deceptive and the father of lies. (John 8:44) Those who teach his doctrines willingly are his children. His purpose is to confuse the people, to blind their minds, and to keep them away from an accurate knowledge of the truth.

Reconciliation of mankind to God means the salvation of those who are reconciled. There could be only one way for the reconciliation of man to God. That way must be God's way and therefore the true way. (Isa. 55:8) Because of the divers and numerous and conflicting doctrines taught by the clergy concerning the reconciliation and salvation of man, and because of the inconsistency of those doctrines and the inconsistency of the course of action taken by their teachers, millions of honest men have been turned away from God and from the Bible. That result is exactly what Satan has desired to accomplish. He has fairly well succeeded.

One part of the organization called Christianity through its clergy teaches that God condemned Adam to hell, and that hell means the place of torment,

eternal in duration, and therefore Adam is without hope of escaping therefrom; that God foreordained that the major portion of mankind must spend eternity in such hell while the minor portion shall be taken to heaven, and that whether either of these desire one or the other. Their doctrine is that the earth is a breeding-place for humankind and that the eternal destiny of each one is foreordained and predestinated at or before birth and that the eternal state of such is entered upon at death. Such doctrine is unreasonable because according thereto man is given no opportunity to choose one or the other place of existence. Worst of all, and as another evidence of its falsity, the doctrine stamps Jehovah God as a wicked fiend who would take delight in the endless torture of the creature. Satan the Devil is the one who desires to fix that conclusion in the mind of man.

Another part of the organization called Christian through its clergy teaches that all men were sentenced to eternal torment but that free grace is offered to all and that if man will believe that Jesus Christ is the Son of God he may be saved because Jesus has intervened in behalf of those who do believe and pleads with Jehovah for their forgiveness. That doctrine makes Jehovah appear as a monstrous fiend who would torment unfortunate creatures for ever but who would yield to the pleadings of Jesus and grant man relief upon certain conditions. It makes Jesus appear to be the only friend of man and dishonors God. It misleads man to believe that by merely acknowledging that Jesus is the Son of God and then uniting himself with some church system he may be saved, which is wholly untrue.

Another part of the organization called Christian through its teachers, the clergy, tells the people that all men were condemned to eternal torment by the decree of God against Adam; that Jesus came to earth and by his course of action in life set a righteous example before man, which example, if followed by man, will bring salvation and enable man to lift himself out of degradation. Such doctrine is inconsistent and wrong because it nullifies the righteous judgment of God, ignores the only basis for reconciliation and leads man to believe that it is possible by his own efforts to bring about his reconciliation with God.

Another portion of the organization called Christendom or Christian through its clergy teaches that man never fell at all and never was condemned by Jehovah; that there never was any need for the sacrifice of Jesus; that the death of Jesus is of no avail to mankind; and that all men can be saved by their own efforts. Such doctrine is untrue because it repudiates the Word of God, denies Jesus Christ, denies the value of his sacrifice, and denies the divine way for the reconciliation of man to God.

All these various divisions or portions of so-called organized Christianity unite in the claim that each and every one of them represents God and Christ on earth and speaks with authority concerning the salvation of the human race. They all misrepresent God and his Word and bring the people into confusion and doubt. The result is that for some time, in the language of the Scripture, 'there is a famine in the land for the hearing of the Word of God.'—Amos 8:11.

This does not mean that true Christianity is in any manner wrong or confusing. On the contrary true

Christianity means the plain and true teachings of God's Word concerning his Christ. By and through Jesus God planted Christianity as a pure and noble vine. Christ is represented as being the true vine, and his faithful followers the true branches. (John 15: 1-8) The apostles and early followers of Christ Jesus continued in purity in the teachings of the truth. After the apostles had passed away from the stage of earthly activity ambitious men yielded to the seductive influence of Satan, and ere long Christianity so-called became a strange and degenerate vine. It mixed the errors of paganism and of the politics of the Devil's organization with the church and has so continued since. At the present time the organized system called Christendom or Christianity is merely a political and social organization that has entirely turned away from God and the truth. This very condition God foretold through his prophet. "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2: 21.

What the people with honest minds must now do is to diligently seek the truth as it is set forth in the Word of God. Thus doing they will understand and appreciate the goodness of God and his gracious provision for the reconciliation of man to himself.

Let the student bear in mind that the Divine Record truthfully states that "God is love". (1 John 4: 8) That does not mean merely that God is kind, compassionate and merciful to the erring one. It means much more than that. Love is synonymous with complete unselfishness. Perfect love is the perfect expression of unselfishness. That means that everything

God has done or does is entirely free from selfishness. He does nothing for man with the expectation of receiving something in return to his benefit. It is impossible for man to bring any benefit to Jehovah. He possesses everything that is good. What he does for his creatures is for the good of those creatures. Therefore everything God does for man is done unselfishly and he is moved so to do by love.

God is just. (Ps. 89: 14) His law is perfect and right. (Ps. 19: 7, 8) He is the very habitation of justice. (Jer. 50: 7) He is the true, just and righteous God. (Isa. 45: 21) Whatever he does is exactly right. He told Adam in advance what would be the penalty for a violation of his law. (Gen. 3: 17) The wilful violation of that law justly required punishment to be inflicted as God had announced it. Any other course would have proven Jehovah unreliable and was therefore impossible. The penalty for the violation of God's law required the death of the perfect man. Justice would make it impossible for God to reverse that judgment. It must stand. Between the time that the judgment of death was entered and the time it was fully enforced against Adam all of Adam's children were born, and born without the right to life because born in sin and shapen in iniquity. (Ps. 51: 5) All of his children being born sinners, justice would require that in due time all such should die.—Rom. 5: 12.

But would it be just that Adam and his children or any of them should exist for ever in a state of conscious torment? Such punishment would be neither legal nor just. The law of God states that death is the penalty. Death means the absence of life. If the punishment to be inflicted was then made torment in a

conscious state, and that eternally, such punishment would be contrary to the law of God and would prove him to be unjust. Justice means that which is right. Could it be right to torment any creature for ever? Could any good result from it? Would it be any indication of love on the part of the one who inflicted the torment? Certainly these questions must be answered in the negative. Torture is repulsive even to imperfect men. Only a selfish, hard, cruel and wicked one could inflict conscious eternal torment upon another. In order that the creature might be consciously tormented for ever, such creature of necessity must exist for ever.

Satan the Devil told the first lie, when he said to Eve: "Ye shall not surely die." The theory of eternal torment in hell is the outgrowth of that Satanic lie; and the doctrine of inherent immortality and the doctrine of eternal torment are grossly false, cruel and unjust. These doctrines originated with the Devil. They have long been taught by his representatives. (John 8: 44) They have brought reproach upon the good name of Jehovah God. Satan the Devil is responsible therefor. The clergy have been his instruments freely used to instill these false doctrines into the minds of men. Whether the clergy have willingly done so or not does not alter the fact. If they have now learned that they are wrong they should be eager to get that false thought out of the minds of the people. They do not take such course.

Because of this wicked reproach upon the name of Jehovah God many men and women have refused to hear anything about the Word of God. The basic doctrines of inherent immortality and eternal torment, as

taught by the clergy, being wrong, all their theories of reconciliation are also wrong. The great mass of the people have lost confidence in the clergy and at the same time have turned away from the Lord. When these people know the truth they will have less confidence in the clergy and will turn to the Lord God.

If man is to be reconciled to God the initiative must be taken by the Lord God himself. The theory taught by some of the clergy that Jesus, the Son of God, has been appealing to the Father for mercy and forbearance toward sinners, is entirely wrong. If God should yield to the appeals of Jesus in behalf of sinners, and for that reason forgive sinners, such would be a violation of justice. It would be a denial of his own judgment and would show his change without any reason, and such is impossible. (Mal. 3:6) God does exercise compassion and mercy toward the sinner, but this he does consistent with justice; and he does so only after the requirements of justice are fully met.

Had God's actions toward men ceased upon the satisfaction of justice, then in time all mankind must for ever perish. To save men from perishing God exercised himself in behalf of man and in strict harmony with justice. In doing so he gave the greatest exhibition of unselfishness that ever was given or ever can be given. God took the initiative looking to man's reconciliation, and he did so because he is love. Love made the provision and this is proven by the divine record which reads: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn

the world; but that the world through him might be saved.''—John 3:16, 17.

This scripture proves that the human race was headed not for eternal torment, as the clergy have told the people, but that they were on the way to everlasting destruction. To perish means to go out of existence completely. God in the exercise of his loving-kindness, and exercising it in strict accord with justice, prevented the eternal destruction of mankind and has made it possible for all men to have an opportunity for life. Therefore it is written: ''This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'' (John 17:3) It is the purpose of God to give man a knowledge of what he has done. To this end it is written: ''This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.''—1 Tim. 2:3-6.

These scriptures prove that Jehovah God is the Savior of men; that it is his plan of salvation and reconciliation that is being worked out for man's benefit; that love makes this provision for man; that his beloved Son Jesus is the great instrument God is using to accomplish his purpose; that man must be brought to an accurate knowledge of the truth in order to benefit by these gracious provisions; and that in God's due time the testimony of the truth must be given to all men. Be it known that now is the time when God is beginning to open the gates of truth for the benefit of man. These lines are here written not

in an attempt to express man's wisdom but solely to bear witness to the love of God and to aid the people to acquire some knowledge of his gracious provisions for the reconciliation of man to himself. It follows then that man must exercise his God-given faculties in acquiring such knowledge. He must apply his mind to an understanding of the truth.

If God could not reverse his own judgment against Adam and forgive the sinner, then how is it possible to exercise love in harmony with justice and provide a way for man to live? Briefly the answer is that God has made provision for the willing substitution of another in death in the place and stead of Adam, to the end that Adam and all of his offspring might have an opportunity to live. To understand and appreciate the way that leads to reconciliation and life it is necessary to consider step by step God's gracious provision therefor. At every step the student will mark the manifestation of divine love.

Basis for Reconciliation

The basis for sin atonement and the bringing of man back into harmony with God is a sacrifice which provides a covering for sin and the opening of the way for man's reconciliation to God. From first to last this is made emphatic in the Scriptures. It began to be foreshadowed at Eden. When Adam and his wife had committed the great sin they realized their nakedness of being and therefore their unworthiness to appear before their great Creator. They attempted to hide their nakedness and to hide themselves. In answer to a question Adam said: "I was afraid, be-

cause I was naked; and I hid myself." The decree or judgment of Jehovah was pronounced against Adam and Eve. Approximately at that time, but evidently after out of Eden, God provided coverings for them, as it is written: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."—Gen. 3:21.

It was necessary for some life to be sacrificed in order to provide the covering for Adam and his wife. God had a purpose in so doing beyond merely their covering at that time. In the light that God has caused to shine upon his Word in these latter days it is seen that God at the beginning indicated the method he would employ by which he would bring back man into harmony with himself. The sin of man would be covered, but at the cost of life. The sin of man and the covering provided were associated together from the beginning. Thus it was foreshadowed that in due time God would provide a covering for man's sin that would purge away his guilt. (Heb. 9:14) Adam and Eve did not understand the significance of it. But God here began to manifest his loving-kindness toward the children of men.

From Eden to the flood only a very few sought after God. But those who did seemed to recognize the necessity of a sacrifice in order to have God's approval. It seems quite clear that none of these understood the full significance of the sacrifice but that such animals sacrificed pointed to the fact that God in his own good way would provide for man's reconciliation. Such sacrifice was no part of a purpose of appeasing God's wrath, as many have seemed to think, but to signify man's unworthiness to approach God and to

foreshadow God's appointed way to cover man's sins and God's appointed way for reconciling man to himself. God there began to lead and continued to tenderly lead and teach those who desired to be led to a knowledge of his plan of salvation. Abraham is counted a friend of God because of his great faith in God. To Abraham God gave the most pointed picture of sacrifice ever given aside from the true sacrifice, which Abraham's son Isaac foreshadowed.—Gen. 22:1-18.

Then God chose the Israelites as a people for himself, and with that people he made many pictures teaching the basis for the reconciliation of man to himself. In Egypt a lamb without spot or blemish was slain and its blood sprinkled over the door of every family of Israel, and it served as a shield and protection of the Israelites from death. Thus was foreshadowed the greater sacrifice that would provide for mankind a shield from the destructive influence of sin. In the wilderness God caused the tabernacle to be constructed and once each year certain animals to be sacrificed in connection therewith, and the blood of such animals to be sprinkled upon the mercy seat in the most holy of the tabernacle. This was for the cleansing of the nation of Israel from sin, and foreshadowed that there would be a living sacrifice to make atonement for the sin of man. These yearly sacrifices were made according to the provision of the law covenant, and it is expressly written that the law covenant served as a teacher to lead the people to the One whose shed blood would open the way for reconciliation.

Were these animals sacrificed for the pleasure and gratification of Jehovah God and to appease his wrath, as some of the clergy have claimed? The Lord through his Word says, No. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." (Ps. 40: 6) "In burnt offerings and sacrifices for sin thou hast had no pleasure."—Heb. 10: 6.

Why then were these animals sacrificed? It was an expression of God's loving-kindness for man, teaching man how God would in due time open the way for man's complete reconciliation and that the basis for such reconciliation would be the sacrifice of life. God has proceeded to gradually and gently teach and lead men, knowing that when men come to know him and his good purposes toward them they will love and obey him. Satan, being aware of this fact, has ever sought to keep men in the dark concerning God's loving-kindness toward man. (2 Cor. 4: 4) In due time the entire drama will work out to the complete destruction of the wicked one and to the eternal glory of God. God's pleasure was not in the sacrifice of these animals, but it was his pleasure to enable man to appreciate why a sacrifice was necessary to open the way for reconciliation.

The time came when God through his prophet made a definite promise that he would redeem man from death and ransom him from the power of the grave. He therefore caused his prophet to write: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13: 14) The word here rendered "ransom" means to release

or deliver from. The grave or condition of death held man in its clutches, but the promise of God as here recorded is that at some time and in his own good way he would release man from death and the power of the grave. The making of the promise is a complete guarantee that in God's due time it must be fulfilled and redemption and release accomplished.—Isa. 55:11.

But how would this promise be fulfilled? What would be required to ransom man from the power of the grave and redeem him from death? How could this be accomplished consistently with justice? There could be no deviation from God's law without the violation of justice. A perfect human life the law required as a penalty for sin. This was emphasized in God's statement of the law requiring a life for a life. (Deut. 19:21) The life of dumb animals could not be substituted for human life, and therefore there could be no redemptive value in the sacrifice of dumb animals. It is manifest that the sacrifice of such animals merely foreshadowed the sacrifice of a life but did not foreshadow the nature of the one who must be the real sacrifice. The clear inference must be drawn from the language used by God's prophet that the redemptive price required must be that of a perfect human life. This inference is supported by the word of the Lord which reads: "A brother can none of them redeem, he can not give unto God a ransom for himself, so costly is the redemption of their soul, that it faileth unto times age-abiding."—Ps. 49:7, 8, *Rotherham.*

All men being the offspring of Adam, and being therefore imperfect, no one man could provide a covering for his own sins nor could he give the price of

the covering for the sins of his brother. This is conclusive proof that man could not take the initiative toward reconciliation. Jehovah God alone must make the necessary provision, and unless God in the exercise of his loving-kindness toward men did make the necessary provision all men in time must perish. Therefore it is written that God so loved mankind, that is to say, he was so unselfishly disposed toward men, that he sent his beloved Son Jesus into the world that the peoples of the world might not perish but that they might be saved from everlasting destruction.—John 3:16, 17.

When Jesus came to earth he said that he came to give his life a ransom for man that man might have life. (Matt. 20:28; John 10:10) After Jesus the Son of God died upon the cross and God had raised him up out of death, Paul by the authority of God wrote concerning Jesus Christ: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

The man who reasons logically proceeds in this manner: Seeing that the law of God required the life of a perfect man, the penalty for sin, and that Adam as a perfect man died because thereof; and seeing further that the redemptive or ransom price for man must be that of a perfect human life substituted in death for Adam, therefore the question, How could Jesus give his life as a ransom for mankind unless Jesus was only a perfect man when on the earth? Furthermore, since the Scriptures show that God had no pleasure in the sacrifice of dumb animals, because the life thereof was less than that of a perfect man and could not provide the ransom price, would it not

be equally true that if the life of Jesus was greater than that of a perfect man his life sacrificed would not meet the requirements of the law? How then could God have pleasure in his sacrifice, and how could his sacrifice be accepted as a basis for reconciliation if Jesus was greater than the perfect man Adam?

The Trinity

Early in the Christian era the Devil got in his work for the purpose of confusing men concerning these very questions. The clergy have at all times posed as the representatives of God on earth. Satan over-reached the minds of these clergymen and injected into their minds doctrines, which doctrines the clergy have taught the people concerning Jesus and his sacrifice. These doctrines have brought great confusion. The apostles taught the truth, but it was not long after their death until the Devil found some clergyman wise in his own conceit who thought he could teach more than the inspired apostles.

The doctrine of the trinity was first introduced into the Christian church by a clergyman of Antioch named Theophilus. The doctrine so taught by that clergyman, and which since has been followed by others, is, in brief, That there are three gods in one; to wit, God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity. The creed of the Church of England puts it in these words: "There is but one living and true God, . . . and in unity of this God-Head there be three persons of one substance, power and eternity; the Father, The Word, and the Holy Ghost."

A council of the clergy was held at Nice, in 325 A. D., which council confirmed the doctrine of the trinity; and later a similar council at Constantinople, by confirming the divinity of the Holy Ghost and the unity of God, declared the doctrine of the trinity in unity to be the doctrine of the church. The clergy have ever held to this senseless, God-dishonoring doctrine. To aid his agents to keep this doctrine before their mind the Devil must have some visible object symbolizing it. The mystic triangle was adopted as a symbol, which may be found in the tombs of those who were buried contemporaneously therewith. Also there was an attempt to prove it by three heads or faces on one neck, the eyes becoming a part of each individual face. Also a combination of the triangle and circle and sometimes the trefoil was used for the same purpose. If you ask a clergyman what is meant by the trinity he says: "That is a mystery." He does not know, and no one else knows, because it is false.

Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil. The purpose was and is to produce confusion in the mind of man and to destroy the true philosophy of the great ransom sacrifice. If Jesus when on earth was God he was more than a perfect man and therefore could not become an exact corresponding price for the redemption of men. Therefore it logically follows that the shed blood of Jesus would form no basis for the reconciliation of man to God. If Jesus was one part of the trinity, then it would be impossible for the trinity or any part of it to have furnished the

redemptive price for a perfect man, because there could be no exact correspondency.

Who would be interested in causing such confusion? Satan the Devil. To bring about this confusion he used selfish and ambitious men. He induced them to make two others equal with God and to worship the creature more than the Creator. Paul puts it in these words: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, . . . changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever."—Rom. 1: 21, 22, 25.

It is a noticeable fact that in the church systems the name of Jesus has been made more prominent than that of Jehovah God. The clergy have induced the people to pray to Mary the mother of Jesus and to worship her, thus giving a woman honor equal with God. The names of Mary and Jesus are more often mentioned in the ecclesiastical systems than that of Jehovah God. The worship of idols and objects visible has also been induced by the clergy. The whole scheme and purpose of the master mind behind it has been to minimize the name of Jehovah and bring him into reproach and ridicule and disrepute.

It is impossible to have a correct understanding of the divine plan of reconciliation of man to God until the proper relationship of Jesus and God is understood. It is therefore essential that the false doctrine called the trinity be exposed and removed from the minds of the people that the light of truth may shine into their minds.

There is but one God, the Creator of heaven and earth, and the Giver of breath to all creation.

Jesus is the Son of God, the beginning of God's creation and the great executive officer of Jehovah God in carrying his plan into operation.

The holy spirit is the invisible power of God which he gives to, and which is used by, those who are in full harmony with him and who are assigned to perform service in his name.

Let the proof be made from God's Word and then let the people abide by that. As the apostle puts it: "Let God prove to be true albeit every man be false." —Rom. 3:4, *Rotherham.*

Jehovah is God

There is but one First Cause: He who is from everlasting to everlasting and "whose name alone is Jehovah". (Pss. 90:2; 83:18) He only originally possessed immortality, "whom no man hath seen nor can see" because he is divine. (1 Tim. 6:16) In his Word he states: "I am the Lord, and there is none else. There is no God beside me." (Isa. 45:5) "I, even I, am the Lord; and beside me there is no saviour." (Isa. 43:11) "I am the Lord; that is my name: and my glory will I not give to another."—Isa. 42:8.

He reveals himself to his creatures by different names and each one of his names is deeply significant. The name God appears in the Bible in connection with the beginning of creation. (Gen. 1:1) That name especially refers to him as the Creator of heaven and earth and the Giver of breath to all creation. "Thus saith God the Lord, he that created the heavens, and

stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) This name represents him as the Supreme One and relates to his responsibility in connection with all creation.

He then revealed himself under the name Almighty God. (Gen. 17:1) This name first appears when God spoke to Abraham in connection with his covenant with Abraham. At that time God in substance said to Abraham: 'I have made and do now make a covenant with you that you shall be the father of many nations and this shall be signified to you by your name, which shall now be changed. I am the Almighty God.' The name Almighty God was a complete guarantee to Abraham of the great Eternal One's unlimited ability to carry into operation his announced purpose. Abraham was then an aged man. His wife was past the years of bearing children. God had told him that he should have a son by his aged wife and he in substance said to Abraham: 'My name Almighty God is a guarantee that this shall come to pass.' It indicated the unlimited power of Jehovah. The name Almighty God signifies, to all who believe, that his power is unlimited and for him to will a thing means that it shall be done.

Then God revealed himself by the name Jehovah. The translators have rendered the name Jehovah merely as Self-existing One. It means much more than that. It signifies God's purpose toward his people. God chose Israel as his peculiar people, and Jehovah was the national name by which that people knew him. He directed Moses to go unto the Israelites and

tell them that Jehovah had sent him, and then his words to Moses revealed the meaning of Jehovah by stating his purposes. He said: "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." (Exod. 6:6-8, *R. V.*) The name Jehovah therefore signifies to God's chosen people his purposes concerning them, and specifically his purposes concerning Christ Jesus and his church.

Then the great God revealed himself by the title Most High. This name or title signifies his relationship to all creation. It refers to him as the Supreme Ruler over all powers and principalities. Anything and everything that is held in possession by any creature is from, and subject to the will of, the Most High. He is above all. There is none like unto him and no power can prevent him from carrying out his will. The name bespeaks supremacy, the One to whom all governments, powers and creatures must in due time be in subjection. He is the Author, the Maker, the Executor, and the Finisher of his plan. He works through his chosen instruments to accomplish his will and purposes. "The Most High dwelleth not in temples made with hands."

It is a dishonor to his name and a reproach to his name to teach the people that there are three gods in one or one in three. The great Jehovah God is completely separate and distinct from all. He is the Creator. All others are creatures.

The Son

Jesus Christ is the Son of God. The name by which he is first known in the Scriptures is The Word, or Logos, which means the one who is the mouthpiece, or word, or speaker, as Jehovah God's instrument. He was the beginning of God's creation and from and after that time was the active agent by whom Jehovah God created all things that were created.—John 1:1-3.

The Hebrew word *elohim* is translated god. The great Jehovah is The God. The Son, the Logos, is A God. The name god is applied to mighty ones, even to angels and to magistrates. The name god is therefore properly applied to the Son because he is a mighty one. The name god is appropriate to him because he is the agent used by the great Creator in the creation of all things. The names Jehovah, Almighty God, and Most High are never in the Scriptures applied to Jesus, the Son of God.

Jesus himself testifies that he was the beginning of God's creation, "the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Furthermore he said: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was

brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."—Prov. 8: 22-27.

When the time came for the création of man, manifestly Jehovah God addressed his Son the Logos in these words: "Let us make man in our image, after our likeness." (Gen. 1: 26) Later, when man had sinned and was to be expelled from Eden, manifestly Jehovah addressed his Son when he said: "Behold, the man is become as one of us, to know good and evil."—Gen. 3: 22.

Man stretches forth his arm to accomplish some purpose he has in mind. The arm is a symbol of power used. It is also a symbol of power used by one through another. The Logos, the Son of God, is frequently spoken of in the Scriptures as the Arm of Jehovah. The following scriptures support this conclusion: "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40: 10) "The Lord hath made bare his holy arm." (Isa. 52: 10) "To whom is the arm of Jehovah revealed?" (Isa. 53: 1) "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me."—Jer. 27: 5.

These scriptures show that Jehovah God, the great Creator, used another as his mighty instrument by

which he has carried forward his purposes. That great One whom he has used as his instrument is his Son the Logos, Jesus, the Christ. Paul with authority from God wrote concerning Jesus as follows: "Who is the image of the invisible God, *the firstborn of every creature:* for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17.

The foregoing scriptures clearly show the distinction between God, the great First Cause, and the Logos, the beginning of the creation of the great Creator. Adam, the perfect man, alienated himself from God by sin, and death resulted. God's plan for the reconciliation of man was foreshadowed by the sacrifice of animals. These sacrifices foretold that there must be a sacrifice of a perfect human life. There was none in earth. God therefore transferred the life of his beloved Son from heaven to earth that he might be the One who should take away sin and furnish the basis for man's reconciliation.

Made Man

In plain phrase the Sacred Record says: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14) That a babe was born of a virgin, Mary, at Bethlehem, grew to manhood's estate and died upon the cross at Jerusalem, both sacred and profane history abundant-

ly testify. Who was that man? The so-called orthodox clergy, in order to support their false dogma of the trinity, have been forced to accept from Satan and teach another lie, to wit, that the child born of the virgin Mary, which child grew to manhood and was crucified, was God himself; that while on earth he was a spirit and that the body of flesh that he used was merely an incarnation of the spirit creature; that is to say, that God took upon himself the form of man and went about in this body of flesh for thirty-three and one-half years, and that during that time he was known as the man Jesus Christ. Their contention is that by being born as a man child the second person of the trinity assumed a human body and that during all the time he was on earth Jesus was both God and man. Frequently, however, some of them say, 'Jesus was very God and very man; he was God incarnate.'

It seems strange that sensible men could ever be deceived by such an unreasonable dogma. Note the absurdities to which such doctrine leads. The doctrine is: God is one, made up of God the Father, God the Son, and God the Holy Ghost. The logical conclusion then is that when God left heaven and took upon himself the form of man, which form he assumed for thirty-three and one-half years, during that time heaven was without God; therefore heaven must have operated itself. At the end of that period of time Jesus died an ignominious death upon the cross, at which time he cried: "My God, my God, why hast thou forsaken me?" He did thus cry either sincerely or for a fraudulent purpose.

The Scriptures show that God is immortal and can not die; therefore the trinity incarnation dogma leads

to the unavoidable conclusion that the so-called dying upon the cross was merely a sham and that Jesus did not die at all; and furthermore, that the words of agony uttered by Jesus were merely a subterfuge to deceive the people. If the one dying upon the cross was really God, how would it be possible for him to cry unto himself: "My God, my God, why hast thou forsaken me?" If Jesus was God himself and the Holy Ghost, to whom was he crying when upon the cross? When these questions are propounded to the clergy they look wise and say: "It is a mystery." The fact is, it not only is a mystery but is a delusion and a snare and a greatly magnified untruth.

Furthermore, if Jesus at the time he was on earth and at the time he died was God, then he was more than a man and he could not be a corresponding price to the man Adam. His death could not furnish the ransom price as the basis for man's reconciliation to God. Again the "cloven hoof" of Satan the Devil is made apparent. By Satan's making it appear that Jesus was God, then, the reasonable mind must conclude that Jesus' cries upon the cross were a subterfuge, that there was no real purchasing value in his death, and that therefore the whole scheme is unworthy of the consideration of an honest man. The result of that conclusion would be to completely destroy faith in God and faith in the great ransom sacrifice and to blind man to God's purpose and plan for the redemption and reconciliation of man. In view of the plain statement that Satan, the god of this world, blinds the minds of men lest God's glorious plan should shine into their minds (2 Cor. 4:3, 4), it

seems strange that men will continue to be deceived by such unreasonable doctrines as that of the trinity.

In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less. Of all the names known to history, Jesus of Nazareth is the outstanding one. In the brief period of thirty-three and one-half years of his earthly pilgrimage he affected the course of the people more than any other man. The more intelligent people of the nations of the earth count their years according to the birth of Jesus. The record of this truly great man is found in the Bible. God through his prophets foretold the birth of this mighty One. (Gen. 49:10; Deut. 18:15, 18; Isa. 9:6, 7) In due time God sent his angel Gabriel to Mary, then a resident of Nazareth, who told Mary that she, although a virgin, was the one of Israel chosen to be honored of God to be the mother of the mighty One who God through his prophets had promised should come. (Luke 1:28-32) In due time the babe was born in Bethlehem, the city of David, even as the prophet of the Lord had foretold. (Mic. 5:2) On the night of the birth of Jesus, God's holy angels bore witness thereto by bringing his message to the humble shepherds in the fields of the holy land. That the birth of this babe would have to do with the reconciliation of man to God, is testified to by the host of heaven which then and there sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) God's angel at that time bore witness to the fact that in due time the birth of Jesus would be good news to all the peoples of the earth.

The child was subject to his mother and Joseph his foster-father. There is no reason to conclude that the

home in which Jesus lived was anything more than the ordinary home of the little town of Nazareth. Joseph his foster-parent was a carpenter, and what evidence there is seems to indicate that Jesus worked with him and was known as a carpenter. (Matt. 13: 55) At the age of twelve the child came into some prominence for a moment. (Luke 2: 47-52) Otherwise little is said of him during the days of his youth. He "increased in wisdom and stature, and in favor with God and man".

At the age of thirty years, having reached his legal majority, Jesus presented himself at the Jordan in consecration to his Father and to symbolize that consecration by baptism in the waters of the river. He was there a perfect man, holy, harmless, undefiled and separate from sinners. (Heb. 7: 26) That was true for at least two separate reasons:

(1) He was not begotten by a human father but begotten in the womb of Mary his mother by the holy spirit of God. The Scriptures do not give the details of how, but the fact is stated that he was begotten by the power of the holy spirit, which is God's invisible power, and that is the end of all controversy.—Matt. 1: 18.

(2) As a youth and as a man he had maintained his purity and had not sinned in thought, word or deed. Such was possible with him because of his perfection. It is evident that the care of God was about the child and the boy, and when his mind began to operate and reason Jesus kept himself free from the contaminations which were in the world about him. Those were thirty years of preparation for the work which God had for him to do. His existence on the

spirit plane had been transferred by his Father to that of the human plane. He was born a man child and he grew to manhood's estate clothed with the glory and honor of a perfect man.

When Jesus offered himself in consecration to do his Father's will he was then and there fulfilling what the prophet of God had before written of and concerning him, to wit: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7, 8) Then and there at the Jordan God gave proof of his acceptance of the consecration of Jesus. Witnesses standing by heard a voice from heaven saying: "This is my beloved Son, in whom I am well pleased." At that time God anointed Jesus with his holy spirit and outward evidence was given thereof to witnesses.—Matt. 3:16, 17.

Jesus, now the perfect man, stood before God his Father fully equipped, ready and willing to carry out his Father's will. If the clergy are right in their dogmas of incarnation and trinity, why would Jehovah on this occasion say of and concerning this particular man who stood upon the banks of the Jordan: "This is my beloved Son, in whom I am well pleased"? If the clergy are right, then God was there again practising a fraud upon those who stood by. The clergy would have the people believe that there stood he who was God the Son. The clergy are clearly wrong. Jesus was not God the Son, but he was and is the Son of God whom Jehovah God had sent to the earth to perform a great work. Jehovah the Father loved his Son and the Son loved his Father, and the Father was well pleased with the hearty obedience of

the Son. Here the Son had pledged himself to do his Father's will, whatsoever that might be; and the Father had received him and accepted his agreement to do his will and manifested that acceptance by giving him the holy spirit, and so testified to witnesses.

Holy Spirit

The clergy teach that the "holy ghost" is the third person of the "triune god". The generally accepted thought is that a ghost is a spirit being. The word *ghost* in the Scriptures is mistranslated from the original. It is from the same root word that is properly translated, *wind, breath* or *breeze.* The English word *spirit* is properly translated from the same root. Its true meaning is *invisible power.* The spirit of the Lord God is invisible to man and is powerful. It is properly called the holy spirit because all power of God is holy. The *holy spirit* (mistranslated *holy ghost*) is not a person or being and no scripture authorizes such a conclusion. When God puts his spirit upon a creature that creature is clothed with power and authority to act as the representative or agent of Jehovah God. God put his spirit upon David, as his witness, and David said: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23: 2) Likewise the Lord God put his spirit of wisdom upon men who were directed to build certain things in connection with the tabernacle. (Ex. 35: 31-35) These men were clothed with authority and power to represent the Lord God.

The prophet, speaking for Christ, wrote: "The spirit of the Lord God is upon me; because the Lord

hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2) Jesus quoted this prophecy and applied it to himself. (Luke 4:18-21) This scripture shows that the holy spirit is the authority and power God conferred upon his beloved Son. God had commissioned Jesus to represent him and to speak with authority in his name. Again, says the prophet speaking for Jehovah: "I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) This was represented in the anointing oil that was poured upon the head of the priest whereby he was clothed with authority. Now Jehovah had placed his spirit upon his beloved Son, thereby anointing him to represent Jehovah God.

Concerning the anointing of Jesus with the holy spirit it is written: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9; Ps. 45:7) It is written: "Even Jesus of Nazareth, whom God anointed with the holy spirit and with power, who went about doing good and healing all that were oppressed of the Devil, for God was with him."—Acts 10:38, *R. V.*

These scriptures conclusively prove that the holy spirit is not a person and is therefore not one of the gods of the trinity. It is proof that the holy spirit, (mistranslated holy ghost) is the holy power of Jehovah God conferred upon his beloved Son and upon others

whom he authorized to represent him. These and other scriptures expose the falsity of Satan's doctrines of incarnation and the trinity and disclose that the clergy have misrepresented the Lord God and do misrepresent him.

The Perfect Man

Jesus was a perfect man and the only perfect man that ever lived upon earth, aside from Adam when he was in Eden. Upon the banks of the turbulent Jordan stood the perfect man Jesus declaring his devotion to his Father. There God put his holy spirit upon him and clothed Jesus with full power and authority to speak in his name. There he was beginning his mighty work. He was perfect, holy, harmless and separate from sinners. Of and concerning him God's prophet wrote: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45:2) He was the very embodiment of truth, meekness and righteousness. With frankness and boldness he spoke the truth. "Never man spake like this man." (John 7:46) The reason was that he was a perfect man entirely devoted to the doing of Jehovah's will and he came to speak the message which his Father had given him to speak. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49, 50) God sent him into the world to speak the truth, and he did speak the truth.

He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) It follows then that those who contradict or deny the words of Jesus do not speak the truth.

Hear then the words of Jesus and note that he brands the teachers of the dogma of the trinity and incarnation doctrines as the sons and agents of Satan, the greatest liar that ever existed. To the clergy of his day, who then refused to hear and abide by his words, Jesus in plain phrase said: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:42-44) The clergy, who have taught and yet teach the trinity and incarnation dogmas, refuse to hear and obey the truth, and thereby put themselves in the same class to which the Pharisees were assigned by Jesus.

The trinitarians say: 'God, Jesus and the Holy Ghost are one, equal in power, in person, and eternity, and are three in one.' Jesus said: "My Father is greater than I." (John 14:28) The clergy say: 'Jesus was his own father.' They do not tell the truth. The true relationship between God and Jesus is that of Father and Son, and this relationship Jesus always acknowledged. He said: "For the Father loveth

the Son, and sheweth him all things that himself doeth."—John 5:20.

The Scriptures testify that God only hath immortality. (1 Tim. 6:16) That means that when Jesus stood upon the banks of the Jordan he was not immortal, and therefore not equal to God. Jesus' own words are given as further proof that he was not his own Father, and was not equal in power and eternity with God. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." (John 5:26, 27) Let the people determine whether or not Jesus here told the truth; and if so, then they must conclude that the clergy who teach the trinitarian doctrine are false witnesses.

To the multitude Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27) Again, he said to the Jews: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father."—John 8:26, 27.

Jesus repeatedly spoke of himself as the Son of God, which proves he was not his own father. (John 9:35) Because he said he was the Son of God the Jews charged him with blasphemy. The clergy of that time, as the clergy of now, would not receive the truth.

Lazarus the friend of Jesus became sick, and news of that fact was brought to the attention of Jesus and he said: "This sickness is not unto death, but for the

glory of God, that the Son of God might be glorified thereby." (John 11:4) When he had talked with the sisters of the dead man and told them of the resurrection hope, then and there in the presence of witnesses he prayed unto his Father and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." If the clergy are right in their dogmatic teachings, then Jesus was here practising a subterfuge. His words show he was not practising a subterfuge, but he was praying to God his Father and he was there teaching truths concerning the resurrection which God had put in his power.

When instructing the disciples concerning their privilege of prayer he did not say they should pray to him as his Father's equal, but he did say: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." —John 14:13.

Jehovah God is the great Life-giver to all that have breath. He gave life to Jesus, his beloved Son. He sent his Son to the earth to lay the basis for the reconciliation of man to himself and through the Son to give life to man. Man partakes of material food for the sustenance of his body. Jesus likens himself unto bread, in this, that faith in him and his shed blood, and faith in the work that the Father sent him to do, provides sustaining food to man; therefore concerning the giving of life he said: "As the living Father hath sent me, and I live by the Father: so he that eateth

me, even he shall live by me." (John 6:57) This is further proof that Jesus is not his own father.

Jesus was with his disciples, teaching them concerning the way that leads to life. In order for any one to have life he must be reconciled unto God the Father. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Thus he proved that the Father's way of reconciliation is through his beloved Son Christ Jesus.

He taught his disciples that he must go away and that he would come again and receive unto himself those who continue faithful and that he would set up his kingdom. His disciples inquired when that would be and how they might know. Jesus answered: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) If when Jesus spoke those words he was, as the clergy claim, equal in power and eternity with God he would not have said that only his Father knew. His plain statement was that his Father knew something that he, Jesus, did not then know.

When Jesus neared the time of the end of his earthly ministry he said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17) In these words he clearly set forth the distinction between himself, his Father, and the holy spirit. He plainly said that he would pray to his Fa-

ther that his Father would send the comforter and that the comforter is the holy spirit, and that the holy spirit would dwell in his disciples because they were his and because God had chosen them to be his. He then pointed out to them that there were things yet that they could not fully understand but that they were yet to be baptized with the holy spirit and that then they would understand. He said: "When the spirit of truth is come, he will guide you into all truth." (John 16:13) The holy spirit was given to the disciples at Pentecost, as the Scriptures plainly set forth, and then the disciples spoke as the holy spirit gave them utterance. (Acts 2:4) That is the time that the disciples received the anointing of the Lord God through the Head, Christ Jesus, and were clothed with power and authority to speak, and thereafter they spoke the truth with boldness and without fear.—Acts 4:13.

The time came for Jesus to finish his work, which the Father had put into his hands. Jesus knew that he was shortly to be crucified. He knew that he should stand before men as the enemy of his Father; that is to say, that men would regard him as a sinner and that he would die as a sinner. This was a great trial of suffering to him. He prayed unto God his Father in heaven: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: I have glorified thee on the earth: I have finished the work which thou gavest me to do." He had manifested his Father's name unto men. He was not seeking exaltation, but his great desire was to be restored to the sweet fellowship and communion he had had with his Father. Therefore he prayed: "And now, O Father,

glorify thou me with thine own self, with the glory which I had with thee before the world was."—John 17:1, 4, 5.

If Jesus was then God, as the clergy insist, why should he be praying to himself such a prayer? Either he did pray to himself or else he was practising a fraud. Whichever horn of the dilemma the preachers take they find themselves without support in the Word of God. Had Jesus been equal to his Father in power and in eternity there would have been no occasion for him to pray on this or any other occasion.

Prior to that time Jesus had said to his disciples: "I and my Father are one. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 10:30; 14:10, 11) These texts have been seized upon by the trinity teachers to prove that God and Jesus are one. Jesus himself makes clear what is meant by the oneness of himself and the Father. In his prayer uttered on the last night he was on earth, amongst other things he said to his Father: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:20-22) Here Jesus was praying for those who would believe on him and who should be anointed as

members of his body, which is the church. God gave him to be the head over the church, that he and the church might be one. This was what he taught the disciples, and this is what afterward the disciples taught.

Paul wrote: "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." (1 Cor. 12:12) Paul gave an illustration of this, using the husband and the wife for that purpose. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3) "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 5:23) With this illumination of the matter by the apostle we can see clearly what Jesus meant. As the man is the head of his wife, even so Christ is the head of the church. As the man and wife are regarded as one, even so Christ and his church are regarded as one. As Christ is over the church, even so God is over Christ; therefore they are all one in organization. The wife recognizes her husband as head, the church recognizes Jesus as the head, and Jesus recognizes God as the head. This is the thought the apostle further expresses when he says: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:21-23) Thus is proven the complete uniting of God, Christ, and the church. By

one invisible power are they united and therefore are said to be one in spirit. There is complete harmony between God the Father and Christ Jesus the Son of God and the church, the members of his body. This is another absolute contradiction of the trinity and incarnation dogmas.

When Jesus was in Gethsemane, and knowing that he was facing an ignominious death, he offered prayers and supplications unto God his Father. He was not praying to himself at that time. If the trinitarians are correct he was praying to himself and committing a fraud. If they are wrong and the Scripture is right, he was praying to God in sincerity and in truth. It is much better to trust the Lord God than to trust men. God tells the truth and his Word is true. (Ps. 118: 8, 9) Paul testifies that he prayed to his Father and that he was heard. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5: 7, 8.

When the mob came to arrest Jesus one of his disciples, in attempting the defense of his Master, smote off the ear of the high priest's servant. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26: 52, 53)

If Jesus was then God himself incarnate, as the clergy have told the people, and if he was equal with

God in power and eternity, why should he give utterance to these words? Why would he say that he could pray to his Father for help? Why not exercise that power himself? Jesus always told the truth, and if he had been God he would not have there stated that he could pray to his Father and get immediate aid.

Why have the clergy ignored all these statements of Jesus and the apostles? Why have they seized upon a dogma or doctrine which they themselves can not explain and which no one can understand, and why do they insist on teaching a doctrine that dishonors God and destroys the value of the great ransom sacrifice? There is but one answer: They are willingly or unwillingly the instruments in the hands of the god of this world, Satan the Devil, who has used them to blind the minds of the people, to prevent the people from understanding God's great plan of salvation and reconciliation.—2 Cor. 4:4.

The great array of Scriptural testimony proves beyond a doubt that the Logos was the beginning of God's creation; that it was the will of God that man should be ransomed from death and the grave; that God's love prompted him to make this provision for man's reconciliation; that there could be no reconciliation except this be done in perfect accord with justice; that justice could be met only by the sacrifice of a perfect human life; that if Adam and his race were to be released another perfect man must take Adam's place as a substitute in death; that in the earth there was no perfect man; that God transferred the life of the Logos from the spirit to the human plane and made him a man and nothing more than a man; that Jesus was born of a woman but not begotten of a

man, but was begotten by the power of God, the holy spirit; that he was therefore perfect, holy, harmless and separate from sinners, and that God made him thus in order that he might become the Ransomer and Redeemer of mankind, to the end that the people might have life.—Matt. 20:28; John 10:10.

The Man

One of the titles of the Lord Jesus is "the Son of Man". The correct translation of this text should be in the emphatic form, to wit, "The Son of the man." This title is another evidence of Jesus' relationship to God and to the plan of redemption. Adam was a perfect man, created by the great God, and placed on earth. As a perfect man he was given dominion over all things of the earth. All these things Adam lost by reason of his disobedience. Jesus, being a perfect man, made so for the purpose of redeeming mankind, must be exactly equal to the perfect man in Eden and therefore become the rightful owner of all things that belonged to the perfect man Adam. God therefore gave his beloved Son the title "The Son of the man", which title signifies that he is entitled to everything to which the perfect man could hold title. This is another proof that when on earth he was a perfect man, nothing more and nothing less, and therefore possessed all the qualifications to become the ransomer of Adam and his offspring.

From and after the time he was anointed at the Jordan he bore the title Christ. Christ means Anointed One of God. At the time he was anointed, Jesus was

given the promise of immortality and the divine nature. His faithfulness in the performance of the work which his Father had given him to do would guarantee Jesus that great reward. The perfect man Jesus died, and that perfect life laid down in death corresponded exactly to the perfect human life of Adam which he possessed before he sinned. The man Jesus Christ, the Anointed One, therefore became the substitute in death for Adam the sinner. Jesus was not a sinner, yet he was required to take the sinner's place and die as though he were a sinner that he might meet all the requirements of the law.

Jesus was dead and in hell for three days. Prior to that time the prophet of God had written of and concerning him: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:10, 11; Acts 2:30-33) Three days after his death his Father, God, raised him up out of death. Had Jesus been God he would have raised himself. If Jesus was God, then for three days the universe was without a God. It therefore follows that the trinitarians do not tell the truth; otherwise for three days there was no God in existence. The trinitarians are wrong. The divine record concerning the raising up of Jesus is: "God anointed Jesus of Nazareth with the holy spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised

up the third day, and shewed him openly."—Acts 10:38-40.

Call to mind that Jesus stated that his Father had given him the promise of immortality or life within himself. (John 5:26) The *man* Jesus must remain dead for ever if he is to be a substitute for Adam. By that is meant that he could not be raised up out of death as a *man* and still provide the redemptive price for fallen man. In harmony with his promise, God raised up Jesus Christ out of death to life immortal, a divine being. Note the apostle's argument in this connection. Before he became a man he was a spirit being in the form of God. Unlike Lucifer he did not seek to grasp that which justly belonged to God but divested himself of the spirit nature and became a man; and being a man, he humbled himself willingly unto death and then God raised him up to immortality. "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." —Phil. 2:6-11, *R. V.*

He was put to death as a man but made alive as a spirit being and exalted to the position of glory and immortality with his Father. (Rev. 3:21; 1 Pet. 3:18)

After his resurrection Jesus declared: "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death. (Rev. 1:18) God therefore gave unto his beloved Son immortality even as he had promised.

After God had raised up Jesus out of death and before his ascension into heaven, he said to Mary: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:17.

When the clergymen attempt to say that Jesus was God incarnate, very man and very God, they forget that at the time Jesus gave utterance to the words above quoted he had been raised from the dead a spirit being. He was not then a man. Was he God himself? The clergy say, Yes. But Jesus said, 'No, Jehovah God is my Father. I have not yet ascended to him but I will ascend to him.' Jesus told the truth. The trinitarians and their father do not tell the truth. Jesus declared Satan, the Devil, to be the father of lies; and he furthermore said that they who follow his course are his children. Let the people take heed to the words of truth as uttered by Jesus, his apostles, and by the prophets, and reject the words of the clergy.

Sin-Offering

Keep in mind that it was because of sin that Adam was sentenced to death. Sin is the transgression of God's law. Justice required the entering of the judgment of death against Adam, and the execution there-

of. That judgment was entered by Jehovah in heaven itself. The giving up of the life of the perfect man Jesus corresponded exactly with the perfect life of Adam which had been forfeited by reason of the judgment. But the death of the perfect man Jesus could in itself work no good to Adam and his race unless the value of that perfect human life of Jesus be presented before divine justice as an offering for sin and as a substitute for the life of Adam and his race.

God could have appointed some one else to present the value of that perfect life as a sin-offering. The *man* Jesus could not do it. The life was laid down on earth. The value of it must be presented in heaven. It must there be presented by some one who had access to heaven. It pleased God to give to his Son the honor of thus presenting the value of that perfect human life as a sin-offering. Carrying out his purpose, God raised up Jesus out of death to the divine nature, and the divine Jesus now has access to the courts of heaven. When Jesus ascended into heaven he appeared in the presence of Jehovah God and presented the value of his human life as a sin-offering. It was received in behalf of man as a substitute for the life of Adam, but applied at that time only for those who should be brought to God by faith during the time of sacrifice, and later to be applied for the benefit of all mankind.

The sin-offering had been foreshadowed by the ceremonies which God caused the Jews to annually perform in connection with their atonement day as required by the law. The animals were slain in the court of the tabernacle and the blood thereof was taken by the high priest into the Most Holy and sprinkled upon

the mercy seat. The court of the tabernacle pictured the earth where the sacrifice of Jesus was made. The Most Holy pictured heaven itself, where the value of that perfect human life was presented as a sin-offering. Concerning this matter it is written: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."—Heb. 9:22-26.

Application of the value of the merit of that sacrifice, the value of the perfect life, was made at that time for the benefit of those who become Christ Jesus' footstep followers. That merit will be made available at the inauguration of the new covenant for the reconciliation of all men unto God.

God had foretold by his prophet what should be done concerning the sacrifice of his beloved Son. The prophet wrote: "Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, . . . he shall see of the travail of his soul, and shall be satisfied: . . . for he shall bear their iniquities. . . . because he hath

poured out his soul unto death: . . . and he bare the sin of many."—Isa. 53: 10-12.

Jesus died for man's sins as God had foretold and was raised out of death for the justification of man. —1 Cor. 15: 21; Rom. 4: 25.

Redemption Necessary

Satan has used the clergy to confuse the people concerning the value of the shed blood of Jesus Christ. One company of them say 'all that is necessary is for man to express himself as out of harmony with sin and ask forgiveness, become a member of some church system, and claim to be Christian and continue as such'. Another company of them say 'the value of Jesus' blood is as nothing. Jesus was a good man and it is well to keep his example before us as a good pattern to follow. Man, however, must continue to develop character until he gradually grows into perfection'. It is better to take the inspired record as it is written by God's witnesses. Therein it is written: "Without shedding of blood there is no remission." (Heb. 9: 22) The shedding of the blood of a perfect human being was the only possible way whereby God could be just and the justifier of man.

The life is in the blood. (Lev. 17: 11, 14) The judgment of God required the life-blood of Adam because of sin. As a substitute for the forfeited life of Adam justice accepts the life-blood of the perfect man Jesus to the end that in due time the value of that sacrifice may be made available for the benefit of all men. All mankind, including Adam, shall be redeemed or pur-

chased from death and the grave, even as God promised. (1 Cor. 15: 22) During the age of sacrifice, that is to say, during the period of time when God is selecting the members of the body of Christ, the value of that perfect life poured out is applied as a purchase price for the benefit of those who fully consecrate themselves to do God's will. Later, at the inauguration of the new covenant, the value of that perfect human life shall be made available and applicable as a purchase price for the benefit of all mankind. As a proof that the blood of Jesus is a price of great value paid that man might live, the testimony is written: "Ye are bought with a price." (1 Cor. 6: 20; 7: 23) What is that price? The answer is: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1: 18, 19.

To be brought into harmony with God man must know something of God's provision. He must repent of his wrongful course. He must believe that the blood of Jesus was shed as a purchase price for sin, and then God's mercy must be extended to him. The basis of reconciliation is the life-blood of the perfect man Jesus Christ. In due time all men must be brought to a knowledge of this truth and have an opportunity to be reconciled to God.

Again the enemy has misrepresented Jehovah by claiming that God is so cruel that he must have the blood of some one and that his wrath is appeased by the blood of Jesus; and therefore God, being thus appeased, is willing to forgive the sinner. That is en-

tirely untrue. God is just, and the execution of his law in harmony with justice can not be ignored. The love of God provided a way for the requirements of justice to be completely met and this was done by the willing obedience of Jesus unto death. The pouring out of his life-blood as a substitute for Adam forms the basis of reconciliation of man to God, and then because of man's repentance, because of his faith in God and faith in the shed blood of Christ Jesus and his obedience unto God he is justified. God is therefore just and the justifier of them that believe.—Rom. 3: 26.

Reconciliation the Purpose

God has a well-defined purpose in everything he does. What then was the purpose of Jesus' being made a man, and of his dying as a man, and being raised from death as a divine creature, and ascending into heaven with the value of his perfect human life and presenting it as a sin-offering? The purpose was that the way might be made and opened for man to be reconciled unto God. By his arrangement or plan God included or embraced all mankind in the sin of Adam, in order that when the basis for reconciliation was made by the blood of Jesus all who would believe and be obedient might have the benefit thereof. (Gal. 3: 22) Jehovah did not become a man and die, as the clergy would have you understand, but his Son became a man and died and was raised out of death that Adam and his offspring might be reconciled unto God. Adam and his children were and are flesh and blood. They have partaken of the human nature.

Jesus must do the same thing in order to redeem mankind. Concerning this it is written: "As the children [of men] are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; . . . in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God [his Father], to make reconciliation for the sins of the people."—Heb. 2:14, 17.

All children of men have been sinners and were born such and therefore enemies of God, and the shed blood of Jesus opens the way for all men to be reconciled and made the friends of God. When fully reconciled by God, then the children of men shall live. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:10.

Beginning at Pentecost God through Christ opened the way for the exercise of faith in the shed blood of Jesus, and those who have since made a full consecration to do God's will, based upon the faith in Jesus' blood, God has reconciled to himself. Paul and others of his time, and men of like faith since, have availed themselves of the blessed privilege. Therefore Paul wrote: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:18-21) The gracious provision that God

has thus made has not been for a selfish purpose. He made this provision unselfishly for the benefit of man.

Jehovah Savior

Satan has used some of his agents, the clergy, to exalt the name of Jesus above that of Jehovah. He has used others of the same agents to make Jesus and Jehovah equal, and still others to deny the blood of Jesus altogether. His policy is and has been anything to turn the minds and hearts of men away from God, to becloud the truth, and to bring reproach upon Jehovah's name. It is not a new trick of his. The Devil pursued the same tactics before the coming of Jesus to earth. He has been teaching the doctrine of a trinity for a long while. In the minds of men he exalted the wicked Nimrod and the wicked woman Semiramis his mother and placed them on an equality with God, thereby introducing a trinity. Then when Christianity began to grow and men were turning to Christ, Satan by his wily methods introduced a trinity into the ranks of the Christians and fastened that ungodly doctrine upon the church by the council of Nicæa. To do so it was necessary to deny and set aside the plain statements of the Scriptures, to wit: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8: 5, 6) In the face of this plain statement of the Lord's Word, and many other scriptures corrobo-

rating the same, the clergy have gone on and still go on teaching the people the Satanic doctrines of the trinity and the incarnation.

Jehovah God is the Savior of man because he is the Author of his plan of salvation and all things are from him. Jesus Christ is the Savior of man because he is the active agent of God used by the Father to save men and all things are done by him in the Father's name and by the Father's authority. Jesus and God are not one and the same in personality, but Jehovah is the Father and Christ Jesus is the Son. All things are from the Father; all things are by the Son.—Eph. 4:6, 7; 2 Cor. 1:3; Col. 1:3.

It is written: "Salvation belongeth unto the Lord: thy blessing is upon thy people." (Ps. 3:8) The Scriptures frequently speak of Jesus Christ as the Savior because he is the arm or instrument used to bring salvation to the people. (Isa. 12:2; 59:16; 63:5) The Apostle Paul makes plain and clear the relationship of God the Father with Jesus Christ his Son, and proves that salvation is from God and that reconciliation of man to God is by and through the blood of his Son. To this end he wrote: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers: all things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled."—Col. 1:12-21.

Love Divine

A gift is a benefit bestowed by the giver upon another who is the receiver, bestowed without expectation of return or compensation. Jehovah God is the Giver of every good and perfect gift. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—Jas. 1:17.

It is the poor that need gifts. It is the poor in spirit and meek in heart and lowly of mind that gladly receive and appreciate gifts. The greater the poverty, the greater the need. Because of sin the human race was plunged into the greatest depths of poverty with no right or hope of ever enjoying the riches of life. The destruction of the poor is their poverty. (Prov. 10:15) The poverty of the human race leads to certain destruction. Divine love made provision to prevent such destruction.

Jesus the beloved Son of God enjoyed all the riches of life in glory with his Father in heaven. He looked down upon the poverty of humankind, well knowing that the wicked rebellion of Lucifer had brought such poverty on man. He knew of God's loving heart and of his purpose to reconcile man to himself. Jesus was willing to become poor that mankind might be made rich in life and happiness and brought into full reconciliation with God. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

Adam had been made a little lower than the angels of heaven. His sin had reduced him and all his offspring to abject poverty. Jesus left his heavenly glory and was made a man that he according to the will of his Father might become the Redeemer of poverty-stricken and sinful men. He was made perfect as a man and clothed with all honor and glory of a perfect man. The earth and all its dominion might have been enjoyed by him. He willingly gave up everything for the benefit of man. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man."—Heb. 2:9.

The death of Jesus upon the cross was for the benefit of all men; and God in his due time will bring all men to an accurate knowledge of the truth, that they may have the opportunity to benefit by his death. It was the will of God that his beloved Son should become a man that he might become the Redeemer of mankind. Jesus was willing to take this step. His

Father did not compel him or even require him thus to do. And now the apostle sets forth in clearness of phrase the distinction between God the Father and Jesus the Son and what the relationship to each other is in providing the ransom sacrifice. He says: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 3-6.

The love of God for his beloved Son Jesus could not be excelled. Jesus testifies to the sweet relationship between himself and his Father. When Jesus came to earth and presented himself at the Jordan, Jehovah announced that others might know: "This is my beloved Son, in whom I am well pleased." The Father and the Son loved each other. (John 3: 35; 5: 20) The Son was the dearest treasure of his Father's heart. But without the exercise of love for mankind man could never be reconciled to God and live. The great God of the universe, the Creator of heaven and earth, freely gave his beloved Son that man might live. The apostle, after having tasted of that love divine and the heavenly gift, with no way of compensating therefor and with no way of adequately expressing appreciation thereof, exclaimed: "Thanks be unto God for his unspeakable gift." (2 Cor. 9: 15) Thus the apostle shows that there are no words adequate to express the greatness of God's gift in behalf of man.

Then again Paul wrote that as it was by the offense of Adam all men were born in sin and therefore brought unto condemnation, even so by the righteous-

ness of Christ Jesus the free gift comes unto all men, giving all an opportunity for justification unto life. (Rom. 5: 18) This great gift proceeds from God the Father, the Giver of every good and perfect gift. "The gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6: 23) Love made this provision. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16) That is a complete expression of unselfishness. It is love divine. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4: 10) Such is the divine provision for the remission of sin and for the reconciliation of man to God. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 16.

CHAPTER V

Covenant for Reconciliation

JEHOVAH'S Word is his will expressed. He has caused a record thereof to be made for the instruction and learning of those who will follow in the footsteps of his beloved Son. (Rom. 15: 4) By a study of his Word God's will is ascertained. By giving heed to his Word and obeying the instructions thereof one walks in the right way. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) The Word of the Lord is always a safe guide. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." (Ps. 12: 6) The word of man, unsupported by the Word of God, is a delusion and a snare. Such is worldly wisdom and is foolishness in the sight of God. (1 Cor. 1: 18, 25) The man who has an honest desire to know and to do the will of God finds himself praying to God: "Order my steps in thy word: and let not any iniquity have dominion over me."—Ps. 119: 133.

Jehovah has not at all times kept his name before the people. At stated intervals it has pleased him to put his name before his creatures for the benefit of the creatures lest they should entirely forget their Benefactor. His Word he has always magnified. David, who foreshadowed Christ, wrote: "I will bow down towards thy holy temple and thank thy name

for thy lovingkindness and for thy faithfulness, for thou hast magnified above all thy name thy word!" (Ps. 138:2, *Rotherham*) Repeatedly and through many of his witnesses Jehovah God has expressed his purpose of bringing man into harmony with himself, that man might have the opportunity for life everlasting. He has magnified his Word that mankind might have full assurance of God's loving-kindness. The time has now come when the name of Jehovah shall be exalted in the minds of men, and to this end God is making plain the meaning of his Word. The name of Jehovah stands for everything that is righteous. To know him means to know the way to full reconciliation and to life.—John 17:3.

Jehovah's covenants are prominently set forth in the Bible. They contain the plain statements of his purposes to do certain things for the benefit of man. Manifestly his covenants are for the purpose of effecting reconciliation of fallen man to himself. The clergy will not learn these precious truths set forth in the covenants, and there is a good reason why. Through strong drink those men have been turned out of the way of truth. The word *drink* is here used symbolically and represents doctrine or teaching. They claim to furnish spiritual food for the Christian and to place such food upon the table for the benefit of Christians. On the contrary their tables are all full of nauseating doctrines that turn honest seekers of truth away from God.

God foreknew this and caused his prophet to write concerning these very times the words: "But they also have erred through wine [false doctrines], and through strong drink [intoxicating doctrines] are out

of the way: the priest and the prophet [preachers and clergymen] have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink [devilish doctrines of the world]; they err in vision [do not understand God's truth], they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28:7, 8) No longer does the seeker of truth find the Word of God in the church denominations, but the sermons of the clergy are concerning worldly matters such as politics, prohibition, League of Nations, and many foolish things foreign to the Word of God. But God has made ample provision for the instruction of those who now turn away from organized Christianity so called and who earnestly seek to obtain the truth of the divine plan.

The same prophet in this connection further says: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isa. 28:9, 10) This is in harmony with the words of Jesus when he said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) The words of the Lord are now fulfilled, for the truth is hid from the clergy and the vision thereof is sealed. (Isa. 29:9-12) The reason therefor, the prophet states, is that the clergy and those of their flocks who hold and teach false doctrines draw near unto God with their mouths but do not love the Lord at all. The Lord has given them opportunity to teach the truth

and they have failed. Now the Lord proceeds to do a marvelous work by using men who do not claim to be clergymen to call attention to God's wonderful truths. —Isa. 29:13, 14.

The clergymen are so impressed with their own importance that they think they can hide even from the Lord. They proceed in the dark and they think that no one has sufficient understanding to see them. They boldly make statements that they must know are not true, but they expect that because of their high standing their statements will be taken as true. They have turned everything upside down and they say to the people: 'God did not make you. You are the creature of evolution and you need no reconciliation to God. You can lift up yourself.' Mark how well the Lord foretold and caused his prophet to write concerning this: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"—Isa. 29:15, 16.

But let every one who really desires the truth earnestly seek it in the Word of the Lord and he will find it. God's promise is that he will reveal his plan to those who reverence him.—Ps. 25:14.

Among the covenants that appear prominently in the Scriptures are the covenants known as the covenant with Abraham, the law covenant, the covenant by sacrifice, and the new covenant. When the student comes to a realization of the fact that these covenants

God made for the purpose of effecting reconciliation of fallen man to himself the devout mind is all astonished at the condescension of the Almighty God. He marvels at the display of God's unselfishness. Instinctively he exclaims: 'Truly, God is love!'

Who Makes

Jehovah in his Word many times speaks of "my covenant". (Gen. 9:9; 17:2; Ex. 6:4; Lev. 26:42) The reason is that he is always the proponent of any and every covenant made with him. It would be presumptuous on the part of the creature to propose a covenant with the Almighty Creator. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16) Having perfect wisdom to know what is for the best, possessing justice to determine what is right, and power to carry into operation his will, he is the only One to propose and dictate the terms of the covenant with him. It is not for the creature to say to the Creator what shall or shall not be done. Those who consecrate to the Lord and say they do so in order to escape a certain punishment or to gain a certain place of eternal life would do well to keep in mind the principle above announced.

With Whom

God makes a covenant with no one who is out of harmony with him. Faith is the first essential on the part of the creature. In order to please God he must believe that God exists, and that he is the rewarder of them that diligently seek him. (Heb. 11:6) The one

with whom God makes a covenant, therefore, must be justified or just. His beloved Son Jesus, always in harmony with Jehovah, is just. Before any of the Adamic stock can enter directly into a covenant with Jehovah he must be first justified, either actually so or counted so. To be justified means that one is counted righteous or right. God has graciously provided that under certain conditions a man's faith may be counted unto him for righteousness. Such man therefore stands before Jehovah as a righteous or justified person. Where Jehovah makes a covenant with one or more not possessing this qualification, it must be done by and through a mediator who does have the proper standing with Jehovah.

Always Keeps His Covenants

Jehovah always keeps his covenants inviolate. He is repeatedly referred to as a covenant-keeping God. Concerning this Moses testified: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deut. 7:9) Moses had some knowledge that God had kept his covenant with Abraham. He knew that a child had been given to Abraham; that his seed had been multiplied and that to the fourth generation. (Gen. 15:16) He knew that God had brought the natural descendants of Abraham out of Egypt as he had promised. Solomon bore testimony to the faithfulness of God in keeping his covenants. "He said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keep-

est covenant and mercy with thy servants that walk before thee with all their heart." (1 Kings 8:23) Nehemiah testified to the same effect.—Neh. 1:5.

When the other party in the covenant becomes unfaithful to God and breaks his promise, then Jehovah is not obligated to fulfil any part thereof to such covenant-breaker. He does not restrict himself, however, from showing mercy to those who have broken their covenant by reason of weakness or by being overreached. Where a man's heart remains true to God, God shows mercy unto that one. He who loves righteousness should strive to follow this same rule. God requires mercy of those whom he approves.

Moving Cause

The motive or moving cause for a covenant by Jehovah with any of his creatures is never selfish. It can never be a selfish bargaining on either side. Although God admires or is pleased with faithfulness on the part of the other party to the covenant with him, he is in no wise profited by the fulfilment of the covenant by the other contracting party. The desire of the creature to be in a covenant with Jehovah should always be influenced by a wish to please God and to glorify his name. Such is an unselfish motive. A man can not enter into a covenant with God for a selfish purpose, for obtaining a place either on earth or in heaven. The man who would become a Christian must enter into a covenant with God and must do so without regard to what his reward will be. He agrees to do God's will. If the man is faithful, God knows that the outcome will be for the good of the man; and he

encourages the covenanter to be faithful.–Mal. 2 : 1, 2, 4.

Jehovah God unselfishly binds himself to the performance of his covenant. He says: "I have purposed it, I will also do it." (Isa. 46 : 11) This he does, not for his own good or profit, but for the good and profit of his creatures. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." (Deut. 6 : 24) The rules of action declared by Jehovah are always the same. He changes not.—Mal. 3 : 6.

Defined

The English word covenant means "a coming together by agreement". It is a solemn and binding compact between the parties thereto. The Hebrew word from which the English word covenant is translated is understood to mean literally "to cut or a cutting", from the fact of the cutting of the victim or animal into parts and the contracting parties' passing between the cut portions. The rule is stated by the prophet thus: "When they cut the calf in twain, and passed between the parts thereof." (Jer. 34 : 18) (Also see Gen. 15 : 17.) That was a solemn ceremony performed, signifying the sacredness and binding effect of the agreement between the parties.

That which is required to make a covenant is: (1) parties competent or qualified to make a mutual agreement; (2) knowledge of the terms that are consented to, which is spoken of as the meeting of the minds; and (3) a good and sufficient consideration moving from one to the other. God is always competent to contract. His creatures who are in harmony and at

peace with him may be said to be competent to contract. Such are provided with the means to know the terms of the contract, and the mutual promises of the parties will constitute a good and sufficient consideration for the covenant.

Adam as a perfect man in Eden, knowing God's will concerning him, assented to the doing of the will of his Creator by entering into possession and enjoying all the things which God had provided for him. There may properly be said to have been an implied covenant between God and man, the objective of which was that man should have life everlasting and the full enjoyment of the earth upon condition of his obedience. Adam, being perfect, was competent to make a covenant. God's expressed will concerning him and Adam's course of action may properly be said to constitute an implied covenant. That covenant Adam broke by reason of his disobedience. "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." (Hos. 6:7, *R. V.*) The relationship between God and Adam was severed, and Adam must suffer the penalty of death. All of his offspring, being born in sin, must suffer a like penalty unless God makes provision for man's reconciliation to himself. Long before the birth of the babe Jesus, God began to indicate his purpose to reconcile man to himself and by his covenants to work out the way.

Abrahamic Covenant

Jehovah directed Abram (afterward called Abraham) to leave his homeland and go into a strange

land. God promised to make of him a great nation and to bless him and make his name great and make him a blessing. Then he added: "And in thee shall all families of the earth be blessed." (Gen. 12:3) There could be no lasting blessing for man save by the reconciliation of man to God. Here was an unconditional promise made by Jehovah of his purpose to bless and therefore to reconcile all the families of the earth, and that regardless of what any of his creatures might or should do. It was a unilateral or one-sided covenant, for the reason that God alone bound himself by that promise. It became a covenant between God and Abram later, however, by reason of Abram's course of action demonstrating his faith which caused God to be pleased with him.

Abram was in his native land when God spoke the words of promise to him. The very moment Abram set his foot upon the soil of Canaan he began his sojourn there. Thereafter, exactly 430 years to the day, the passover was instituted in Egypt; and on that same day the Israelites went out from the land of Egypt. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exod. 12:40, 41) Abram being the father of Israel, the sojourn of the Israelites began with the entrance of Abram into Canaan. The passover was the beginning of the law covenant. The passover was instituted exactly 430 years after God's promise to Abram. (Gal. 3:17) This proof shows that God had announced to Abram his purpose while

Abram was still in Chaldea, and as soon as Abram set foot upon the land of Canaan there the covenant with Abram was made and became binding upon Abram. It was then a bilateral covenant, because it was binding on both parties.

By leaving his native land and journeying to a strange land Abram thereby demonstrated his faith in God and in his promise. It was Abram's faith that was counted unto him for righteousness or justification. (Rom. 4: 16-22) Being justified by faith Abram was now competent to enter into a covenant with Jehovah. Therefore the conclusion seems inevitable that the covenant with Abram dated from the moment that he entered the land of Canaan.

It is found that usually there is a sacrifice in connection with a covenant with God. Was there any sacrifice in connection with the making of the Abrahamic covenant? There was at least a picture of a sacrifice, in this: When Abram left his native land on his journey to the strange land (Canaan) he thereby became dead to his native country and to all things in connection therewith. He became alive to the country which he sought. There is no record that Abram ever returned to his native land of Chaldea even for a visit. Later he sent his servant Eliezer into that land to get a wife for his son Isaac, but never did Abram go there. Abram sacrificed everything he had in connection with the land of his nativity and thereby demonstrated his faith in God. Such seems to be the argument of Paul, who wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers

and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11:13-16.

This is proof that Jehovah was making a covenant with one who was dead to all things of the past but was then made alive by faith and hope in the future which God had prepared for such. Jehovah made Abram to see the coming day of the Messiah whose government of righteousness would be established in which he might have a part. By faith therefore he looked forward to the kingdom. Jesus said: "Your Father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

Immediately after Abram arrived in Canaan God told him for the first time that he would give that land to his "seed". Abram then immediately builded an altar unto the Lord, evidently for the purpose of a sacrifice.—Gen. 12:6-9.

The first time that the term "covenant" is named between God and Abram is in Genesis 15:18, which reads: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." That was about ten years after Abram entered the land of Canaan. Shall we understand that to be the date of the Abrahamic covenant? Or how shall it be understood?

The word in this text translated "made" literally means "to cut". The record is that upon that occasion God literally "cut" a covenant with Abram. Prior to that time Abram had offered animals upon the altar. On this occasion Abram inquired of God: "Whereby shall I know that I shall inherit the land?" In answer to that question God directed him to take certain animals and cut them in pieces. "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. . . . In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." —Gen. 15: 9, 10, 18.

Two conclusions may be drawn from what took place at that time, and both conclusions are consistent with each other. That occasion may be viewed as a confirmation of the original covenant, which took effect when Abraham entered the land. The original statement of the covenant was concerning God's purpose to bless all the families of the earth. It would be entirely consistent, therefore, for him to afterward confirm the covenant. The other conclusion is that God's statement to Abram on the latter occasion was concerning the inheritance of the land. It would seem entirely proper and consistent that an additional covenant be made specifically concerning the land, that Abraham's seed should inherit it for ever. On this occasion Abram did not pass between the cut animals,

but a smoking furnace and a burning lamp passed between those pieces. These represented the Lord, and doubtless signified that God obligated himself to give Abram and his seed the land.

Thereafter, when Abram was about ninety-nine years of age, "the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Gen. 17: 1, 2, 7.

How shall we understand the expression, "I will make my covenant between me and thee"? The word here translated *make* is not from the Hebrew word meaning "to cut", but is another word which is translated in various ways. The most usual translation is "to give", or "fulfil"; that is to say, that God would fulfil or completely perform his covenant *with Abram* provided Abram would walk before him and be perfect. There could be no question about the fulfilment of the promise or covenant of God to bless all the families of the earth. That he would do regardless of what Abram might do or not do. But the question was whether Abram would have a part in God's arrangement in giving the blessing. It was there that a contract or covenant was made to have Abram's seed circumcised: "This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised." (Gen. 17: 10) It was subordinate or subsidiary to the original covenant made when Abram entered Canaan.

Circumcision was not necessary for Abram's justification; for Abram was then justified. His faith was counted unto him for righteousness long before circumcision was instituted. Paul's argument concerning Abram's justification makes this point clear: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4: 9-13.

Abraham was counted righteous from the time he entered Canaan, and therefore competent to enter into a covenant. Now the sign of circumcision was received as a seal of his righteousness by faith, which righteousness had been counted unto him before he was circumcised. Circumcision should thenceforth mark him and his seed as a sign or seal of righteousness and of being associated with God in the outworking of the original promise. Abraham's obedience to God in regard to circumcision and other provisions of God's will won for him the Lord's approval and testimony,

as it is written: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:5.

Isaac was to be born within a short time, and circumcision was now quite appropriate. Isaac was to foreshadow and did foreshadow the "seed" of promise. Circumcision has to do with cleanliness or purity. It suggests purity with regard to the begetting of the "seed" of promise as well as purity of the "seed" itself. It would be a "seed" with a seal of righteousness on it. In harmony with this the names of Abram and his wife were now changed. Henceforth he was to be known by the name Abraham, meaning "father of a great multitude", and should have a son by his wife, whose name must now be called Sarah, which means "princess".

It is marvelous to note how the great God of the universe deals with his imperfect creatures. In this is made manifest the loving-kindness of the Lord. A kind parent often finds it necessary to put a severe test upon his child in order to teach the child the necessary lessons. He does so not for self-gratification but for the good of the child. The great God would now put a test upon Abraham, not for the gratification of God but to prove Abraham's faith and faithfulness and at the same time to teach Abraham and those following after him that the basis for reconciliation of man is the sacrifice of life.

Isaac was Abraham's only son. To be sure Abraham loved him dearly. He was his only son by his then legitimate wife Sarah. God told Abraham to take Isaac and journey from his home at Mamre to Mount Moriah and there build an altar and offer up Isaac

upon that altar as a burnt offering. It does not seem that there could have been a greater test upon Abraham than to slay his own son and burn him upon an altar. Abraham had confidence that God had power to raise his son up out of death. At any rate he knew that the command of God was right. He obeyed God's command. He went to Mount Moriah and built an altar there and proceeded in the sacrifice of his son. Through his angel God stayed the hand of Abraham just before the knife was about to strike dead his beloved son, but in time to prove Abraham's faith and for the purpose of making the great picture God intended to make. On that occasion Abraham pictured Jehovah God, while Isaac pictured Jesus, the only begotten and dearly beloved Son of God. The picture foreshadowed that in due time God would offer his own Son as a sacrifice, to the end that the basis for man's reconciliation might be laid.

His Oath

On the occasion of Abraham's offering Isaac the record is: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. 22:16-18.

Why did Jehovah give his oath there in addition to his word? Paul says it was for the benefit of the

Christians, that they might see the unchangeableness of God's counsel, and thereby have their hope strengthened. (Heb. 6:18) May it not also be properly said that by his oath God expressed his pleasure in Abraham's faith and obedience? He said: "Because thou hast done this thing, . . . I will bless thee, and . . . multiply thy seed." This would indicate God's pleasure and that more impetus would be given to the performance of the covenant.

Stars and Sands

On that occasion God said to Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." What is to be understood by this expression? Surely it could not indicate two seeds, one of a heavenly and the other of an earthly nature! Paul expressly states: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one,* And to thy seed, which is Christ." (Gal. 3:16) This could not have meant the Jews nor the ancient worthies. It could not have referred to seeds of different natures. The stars and the sands therefore must have been used only with reference to the number. This conclusion is borne out by the Scriptures.

God said to Abraham: "Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) Again: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." (Deut. 1:10) "Now the Lord thy God hath made thee as the stars of heaven for multitude." (Deut. 10:22) Paul refer-

ring to the same thing says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Heb. 11:12) These scriptures prove beyond any question that the promised "seed" is not in two parts, one heavenly and one earthly. The Seed is Christ alone. The Christ complete is Jesus the Head and the body members, which are his church.—Gal. 3:16, 27-29; Col. 1:18.

Seeing that Abraham's "seed" shall be innumerable, as the stars, and as the sands, how then can it be said that the "seed" is one? The answer is, Because "ye are called in one hope". (Eph. 4:4) All are originally begotten to be members of The Christ. There will be many called who will not be entirely faithful. From those so called and begotten comes "a great multitude, which no man could number" (Rev. 7:9), but whom God can number. (Ps. 147:4) God said: "For in Isaac shall thy seed be called" (Gen. 21:12), thus proving that Isaac was a type, or foreshadowed the "seed". Isaac therefore represented all the spirit-begotten ones, because all are originally called to be members of the body of Christ. Church means called-out class. The great multitude are properly classed as a part of the church because called to be members of the body of Christ.

Covenant Pictures

Jehovah caused pictures to be made showing the outworking of his covenant. Abraham, made the father of many nations, pictured Jehovah God himself. (Rom. 4:16, 17) Sarah his wife pictured the cov-

enant which gives birth to the "seed". (Gal. 4:24-26) Isaac, the one and only son of Abraham and Sarah, pictures the "seed" of promise, which is The Christ. Christ Jesus is Head over his church, which is his body. (Col. 1:18) Those who ultimately will compose the "great multitude", being begotten and called in the same hope with the body members, form a part of the church but not a part of The Christ in glory, and the "seed" therefore is without number. This does not mean that God could not foreknow the number or does not now know the number, but it means that he did not specify the number composing the great multitude as he did the 144,000 composing the body members.

"The Seed"

One does not need to be a natural descendant of Abraham in order to be of the promised "seed". John the Baptist said to the Pharisees: "I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:9) Addressing Zacchæus, a publican and a sinner, Jesus said: "This day is salvation come to this house, forsomuch as he also is a son of Abraham." (Luke 19:9) These scriptures show that much more is required than lineal descent to be rated as an offspring of Abraham within the meaning of the promise. Faith like unto Abraham's is the test. "Know ye therefore, that they which are of faith, the same are the children of Abraham." (Gal. 3:7) It is true that Jesus received his human body through the granddaughter of Abraham, but surely that did not constitute him "the seed" of

promise. It can not be said that he was "the seed" of promise before his consecration at the Jordan. At the time of his consecration Jesus was begotten by his Father to the divine nature and thereby he became the 'seed of Abraham, according to the promise'. It was necessary for Jesus to be a lineal descendant of the Patriarch Abraham because God said he should be. But it was not his human descent, but his course of action in obedience to God's will, that made him the "seed" that the covenant must produce. The Prophet Isaiah, speaking as for Jesus, said: "Behold I and the children whom the Lord hath given me." These were all partakers of flesh and blood. So likewise Jesus also partook of flesh and blood. (Heb. 2: 13, 14) Not many of the lineal descendants of Abraham are of the "seed" or will be of the "seed"; but all who constitute the "seed" are partakers of flesh and blood, including Jesus.

When the time came to select the children of God, members of his body, Jesus did not lay hold upon angels, but he took hold upon the "seed of Abraham". (Heb. 2: 16) By that we understand that he selected those who have the faith like unto Abraham. Those who become God's children through Christ are heirs of the promise and "seed" according to the promise. Human relationship does not have any determining influence in the selection of the "seed" of Abraham according to the promise. It is therefore clear that Christ is the "seed" of promise and that all who come unto Christ partake of the "seed" by virtue of the fact that they are in Christ and these are spiritual.

It has been said that Jesus kept the law and that by keeping it he was qualified to be the "seed" of prom-

ise. That could not be true. Jesus was not a son of Hagar, who Paul says represented the law covenant. The Abrahamic covenant produces the "seed", which is The Christ; and this must be done regardless of the law covenant. (Gal. 3:17) While it is true that Jesus kept the law, by so doing he did not gain anything. He magnified the law and showed it was righteous and perfect.

Blessings for All

The ultimate purpose of the Abrahamic covenant is 'to bless all the families of the earth'. The blessing must proceed from God; therefore God stated to Abraham: "In thee shall all families of the earth be blessed." Abraham was there in a representative capacity, and in the picture he represents God. It is God who does the blessing. The covenant must first produce the "seed", which is Christ, and through Christ God administers the blessings. Therefore Isaac, the only son of Abraham and Sarah, represented Christ. In what will the blessing consist? Surely in the reconciliation of man to God. All reconciled and at peace with God will have the right to live. The first ones to receive the blessings promised by the Abrahamic covenant are those who are justified by faith in the shed blood of Jesus Christ. That would mean, of course, those natural descendants of Abraham who accepted Jesus as the Christ and who were justified and begotten of the holy spirit at Pentecost.

The Apostle Paul says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, say-

ing, In thee shall all nations be blessed." (Gal. 3:8) The word "heathen" here means foreign, non-Jews, therefore Gentiles. This shows that justification by faith is a prominent feature and therefore the first part of the blessings of the Abrahamic covenant. The peoples and nations during the reign of Christ will not be justified by faith. Their justification will come at the end of his reign by full obedience. Who then are the "heathen" mentioned by the apostle in the above text? Surely those who are non-Jews, that is to say, Gentiles. The Jews received the first blessings of the Abrahamic covenant and this is the plain statement of the Scriptures. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

Then Paul tells who are the "heathen", saying: "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith." (Gal. 3:14) Strictly speaking, then, the "seed" is the essential One, to wit, Christ Jesus, from whom the blessings must come to all.

Those who are justified by faith in the shed blood of Christ Jesus are reconciled to God and therefore receive first the blessings promised by the Abrahamic covenant. When they are begotten of the holy spirit and inducted into Christ by adoption they become a part of the "seed", because "if ye be Christ's, then are ye Abraham's seed, and heirs according to the



The Burial — *Vecello Tiziano*

The great pivotal doctrine of the divine plan is the death and resurrection of Jesus, whereby the redemptive price is provided. . . . By Satan's making it appear that Jesus was God, then, the reasonable mind must conclude that Jesus' cries upon the cross were a subterfuge, that there was no real purchasing value in his death, and that therefore the whole scheme is unworthy of the consideration of an honest man. *Pages 76, 110.*



The Promise to Abraham *Wilhelm Steinhausen*

Jehovah directed Abram to go into a strange land. God promised, . . . "in thee shall all families of the earth be blessed." (Gen. 12:3) Here was an unconditional promise made by Jehovah to bless and therefore to reconcile all the families of the earth. *Page 150.*



Hagar and Ishmael *A. v. d. Werff*

Jehovah then made a covenant with the nation of Israel. . . . That covenant is designated in the Scriptures as the law covenant. . . . God used Hagar, a bondwoman, to picture the covenant, and her son Ishmael to foreshadow the offspring thereof. . . . But did not the covenant promise life to the Jews if they would keep it? It did. . . . "If a man do, he shall live in them." (Leviticus 18:5) . . . Had the Jews kept the law of God perfectly, would they have been granted everlasting life? Certainly, because God had so promised, and he always keeps his promises. *Pages 179, 180, 190.*



Crucifixion *Franz Stuck*

Jehovah makes another covenant looking to the reconciliation of man to himself. That covenant involves the greatest of all sacrifices. It involves a sacrifice on the part of Jehovah himself and a sacrifice on the part of his Son. Jesus, and even others are taken into that covenant. It is therefore appropriately named in the Scriptures the "covenant by sacrifice". . . . The death of Jesus Christ upon the cross put an end to the law covenant. He in no wise annulled the law covenant, but he fulfilled it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." *Pages 207, 199.*

promise". (Gal. 3:29) Ultimately the members of the body of Christ will participate in dispensing the blessings to the people, because they are of Christ. This is illustrated by Isaac, the only son of Abraham, who took unto himself Rebecca for a wife, who shared with him his inheritance. Isaac was the head over Rebecca and she enjoyed what she had by virtue of being his wife. Christ is Head over the church his body, which enjoys what it will receive by reason of being the bride of Christ. It is therefore quite certain that the Apostle Paul, in Galatians 3:8, refers to the Gentiles who were justified by faith by reason of coming into Christ, and that such text does not ever refer to those who shall be blessed during the millennial reign of Christ.

Christ, the "seed" of promise, will dispense the blessings to the peoples of earth. Their blessings will be reconciliation and restitution to human perfection. But this will not be accomplished by faith. Justification to the people will result from full obedience. Therefore when Paul said that the Scriptures foresaw that the heathen should be justified by faith he referred not to the various nations but to the non-Jews who become members of The Christ. There is no other name whereby salvation can come save that of Jesus Christ, and since all must receive their blessings through "the seed" it follows conclusively that those who are justified during the Christian era are justified by faith in the shed blood of Christ and thereby receive their portion of the blessings promised by the Abrahamic covenant. The reconciliation of the Christian is complete at the time of justification by faith.

Melchizedek

Abraham's kinsman Lot was captured and carried away by enemies. Abraham went to his rescue and delivered Lot. On his return Melchizedek, the king of Salem, met Abraham and served him with bread and wine and caused Abraham to be comforted and blessed. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14: 18-20.

On this occasion was made another great picture. Melchizedek there pictured the great executive officer of Jehovah God appointed to carry out God's purposes, including the blessings that God had promised to bestow upon mankind through the seed of Abraham. Melchizedek pictured the Logos, and Jesus, and Jesus Christ, the same mighty officer of Jehovah who bore all these titles. This is made clear from the Scriptures. It is written concerning Jesus: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Ps. 110: 4.

There was a reason, of course, why Abraham came in contact with Melchizedek. Concerning this Paul writes: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.

. . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.''—Heb. 7:1-6.

In the covenant God made with Abraham he said: ''In blessing I will bless thee''; and again, ''In thee shall all families of the earth be blessed.'' It follows then that Abraham himself must receive a blessing, and that which is related in the above scripture concerning him and Melchisedec shows that it is the Priest whom Melchisedec foreshadowed that bestows the blessing upon all, including Abraham himself. This proves that Abraham personally is subordinate to the covenant and to God's royal Priest of the order of Melchisedec. This also makes it clear that in relation to the covenant Abraham is purely a figure representing God, who is the real source of all blessing.

Mediator

It is observed that there is no mediator in the Abrahamic covenant. Not all covenants must have a mediator. If the covenant is made in which only one binds himself, no mediator is required. If both parties to the covenant are competent to contract, a mediator is unnecessary. There are two good reasons why a mediator is not required in the Abrahamic covenant: (1)

God obligated himself to bless all the families of the earth, and this he would do regardless of what any one else might do. The covenant therefore was a one-sided or unilateral one and required no mediator. Therein Abraham is used as a figure representing Jehovah God. (2) Abraham had, at the time the covenant was made effective and binding, demonstrated his faith in God and therefore received God's approval. His faith was counted unto him for righteousness or justification. Being counted righteous or justified he was competent to enter into a covenant with Jehovah.

A mediator is a go-between, intercessor, or reconcilor. The entire human race must be reconciled to God by and through Jesus Christ. There is no other name given under heaven whereby men must be saved and reconciled. (Acts 4:12) Jesus himself said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The apostle declares: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) These scriptures do not have reference to a covenant, but undoubtedly refer to Jesus as the go-between or reconcilor between God and men. The members of the church are not brought into Christ by the mediator of a covenant, but they come by virtue of faith in the shed blood of Christ Jesus. The people of earth who are restored will get their restitution blessings through the ministration of the promises of a new covenant, and the "seed" of the Abrahamic covenant will be the instrument to bring these blessings.

Abraham to Return

In course of time Abraham died without having received the blessings that had been promised. Long thereafter Stephen, moved by the power of the holy spirit, testified concerning Abraham and said: "And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts 7:5) Paul, after making mention of the faith of Abraham and others, under the direction of the Lord wrote: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) It is manifest from these words that in God's due time Abraham shall be brought forth from the tomb and fully receive the blessings himself that were promised.

God's prophet writes: "He will ever be mindful of his covenant. . . . He hath commanded his covenant for ever." (Ps. 111:5, 9) This is an assurance that Abraham shall return from the tomb when the time is due to receive his personal blessings according to the promises of the covenant. God promised to bless him and he will ever be mindful of this his covenant. Abraham's restoration is also implied by the words written: "Moreover he said, I am the God of thy father, the God of Abraham." (Exod. 3:6) Jesus placed an interpretation upon this statement of Jehovah when he said: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and

the God of Jacob.'' (Luke 20:37) Because the covenant guarantees a future life to the dead Abraham, is manifestly the reason why Jehovah called himself ''the God of Abraham''. Also that Abraham was the type of the everlasting God suggests that Abraham shall live again and never die any more. ''Thou wilt perform . . . the mercy to Abraham.'' (Mic. 7:20) As a further guarantee, Jesus said: ''Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'' (Matt. 8:11) The kingdom will be that of the Messiah, which constitutes the Priesthood of the Melchizedek order. Abraham will have a position in the kingdom of Messiah as a representative on the earth. This is shown by God's covenant promise to Abraham.

Fulfilled in Completion

Christ is the instrument or royal Priest whom God will use during his thousand-year reign to bring all mankind who obey back into harmony with himself. Then will be fully accomplished the terms of the covenant because all the nations of earth will then have an opportunity to be reconciled to God. Those who obey God will be reconciled and fully restored. That will mark the complete fulfilment of the Abrahamic covenant. The other covenants mentioned, namely, the law covenant, the covenant by sacrifice, and the new covenant, are ancillary to the Abrahamic covenant.

In the wonderful work of carrying out the Abrahamic promise to bless all the families of the earth

the body members of Christ, first participating in the blessing, are privileged to participate in the bestowing of the blessing upon others. The first ones selected as a part of the "seed" were Jews. Thereafterward the members of the body were selected from the Gentiles, or heathen. These are the ones God has specially taken out as a people for his name.—Acts 15: 14.

One of the parables taught by Jesus bears upon this same matter. A parable is a symbolic or figurative statement that pictures some reality. Jesus spoke a parable concerning a certain rich man called Dives and a beggar named Lazarus. (Luke 16: 19-31) Dives, meaning rich man, represented the Jewish people who had received the special favor of Jehovah God. Lazarus pictured the non-Jews who had received no favor, therefore were in the attitude of beggars. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 22, 23.

The dying of Dives and Lazarus represents a complete change of their respective conditions. Abraham, being a representative of the Lord, pictured God; Abraham's bosom figuratively represented the place of God's favor. God through Christ cast the Jews away, thereby completely withdrawing favor from them. The Gentiles or non-Jews then in due time were brought into the favor of God, and during the Christian era these have had the privilege of becoming members of the "seed" according to the promise made to Abraham. Those who have thus been brought into God's favor and who have proven faithful to their

privileges of serving the Lord will in due time have a part in the work of reconciliation which God will do through Christ for the benefit of mankind.

At this particular time in the outworking of the divine plan those who are thus favored, called and chosen of the Lord, have the great privilege of being God's witnesses in the earth and thereby proving their loving devotion unto God. (1 John 4: 17, 18) Faithfulness unto the end will assure such of being made fully and completely a part of the "seed" of Abraham, according to the promise.

CHAPTER VI

A Favored People

JEHOVAH'S way is always right. It is a great satisfaction to the seeker of truth to know that Jehovah God can never be wrong. "As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him." (Ps. 18: 30) The meek desire to be taught and led in the way of God because it is right. God's favors are for such. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25: 9) The one who desires to be led in the right way prays as David prayed: "For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." (Ps. 86: 10, 11) Such receive the favor of Jehovah, and his favor is that which is of greatest value. (Prov. 16: 15) Such rest confidently by faith in the Lord. "For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." (Ps. 5: 12) "In his favour is life." (Ps. 30: 5) These great and unchangeable truths set forth in the Scriptures stand boldly forth as a true guide for those who desire life and peace.

The lineal descendants of Abraham under the guiding hand of Jehovah found a domicile in the land of Egypt. God took them there to use them to make pic-

tures foreshadowing his plan for the reconciliation of man. Egypt was a picture of this present evil world. of which Satan is the god. Abraham's descendants, the Israelites in that land, were greatly oppressed and persecuted by the ruler of Egypt and his agencies. The Israelites had a great desire to be relieved from this oppression. In that condition they represented the peoples of earth suffering under the oppressive hand of Satan and his agents and representatives. The peoples of earth now have a great desire to be delivered from oppression and to be brought into a condition of peace and happiness.

Manifestly God did not interfere with this oppression for a time but permitted it to continue that the Israelites might have their hearts turned to him. They cried unto God for relief, and God sent Moses to Egypt to be the deliverer of the Israelites. In that Moses pictured the beloved Son of God, Christ Jesus, whom Jehovah sent into the world to redeem the people of the world; and then again he comes the second time to be the great Deliverer of the peoples of earth from the oppression of Satan and from sin and death. —Deut. 18: 15, 18; Acts 3: 19-24.

It was when God sent Moses into Egypt that he first revealed himself as to the meaning of his name Jehovah. By that name he was to be known among the Israelites, which people were to be his favored people or nation. The name Jehovah also signifies his purposes concerning his favored people. Mark how he directed Moses to say to the Israelites what he purposed then to do. He said: 'I will do for you these things.' "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but

by my name Jehovah was I not known to them. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."—Exod. 6:3, 6-8.

Jehovah then made a covenant with the nation of Israel. By that covenant he greatly honored and favored the Israelites. Among other things he said to them: "Now therefore, if ye obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5, 6) That covenant is designated in the Scriptures as the law covenant. (Gal. 3:17) It had to do with preparing the way for the reconciliation of man to God.

A clear distinction must be made between the law of God and his law covenant which he made with Israel. The law of God concerning man is his expressed will. It is the rule of action which he provides and which commands obedience to that which is right and punishment for wrong-doing. Abraham kept God's law, namely his expressed will, as far as he knew it. But Abraham was not under the law covenant. "Because that Abraham obeyed my voice, and

kept my charge, my commandments, my statutes, and my laws." (Gen. 26:5) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:3, 13.

In the covenant God made with Abraham concerning the "seed" he used Abraham, and Sarah his wife, and Isaac his only son, symbolically to illustrate and picture the covenant and the offspring thereof. Abraham pictured Jehovah God; Sarah pictured the covenant; while Isaac pictured or represented the "seed" or offspring of the covenant. God made other covenants in which a woman was used to represent the covenant. In the law covenant, here under consideration, God used Hagar, a bondwoman, to picture the covenant, and her son Ishmael to foreshadow the offspring thereof. This allegory or picture was for the purpose of instructing particularly the Christians whom God in his own due time began to select and prepare.

Abraham, Isaac and Jacob were designated as fathers by the Israelites. The law covenant was not given to them. "The Lord made not this covenant with our fathers." (Deut. 5:3) Their fathers were dead before the law covenant was made. The original promise made to Abraham, and which was confirmed to Isaac and Jacob, was specifically regarding the "seed" through which blessings should come to all the families of the earth. God's promise was not dependent upon any works of the law. His promise was unalterable, and the law added nothing thereto.

Since Isaac was not under the law covenant he pictured the "seed", which is not under the law covenant.

When Made

Hagar was an Egyptian woman. (Gen. 16:1) She pictured or represented the law covenant. (Gal. 4:24) It would seem appropriate therefore that the covenant, which she represented, should be made in Egypt. God's prophet Jeremiah wrote concerning that covenant: "The covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt." (Jer. 31:32) "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not."—Hag. 2:5.

These scriptures show that the law covenant was made in Egypt in the day that the Israelites came out of Egypt, and that it was exactly 430 years from the time Abraham entered Canaan. It was on the fourteenth day of Nisan, 1615 B. C., that the Israelites left Egypt. Their first passover was instituted and eaten on that day. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exod. 12:41) Paul corroborated this testimony when he wrote: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years later, cannot disannul, that it should make the promise of none effect."—Gal. 3:17.

The Apostle Paul wrote: "For where a covenant is it is necessary for the death to be brought in of

him that hath covenanted; for a covenant over dead persons is firm, since it is not then of force when he is living that hath covenanted." (Heb. 9: 16, 17, *Rotherham*) This same text the *Emphatic Diaglott* renders, "is firm over dead victims." The passover lamb was the victim to be slain. Moses was represented in the passover lamb; and, the lamb being slain, Moses was considered dead from that time. This is further proof as to the time of the making of the law covenant and that it was made in Egypt.

On the fifteenth day of the second month, after leaving Egypt and while in the wilderness, the Israelites murmured against Moses because of their hunger. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." (Exod. 16: 4, 26) The law covenant was then in force. That was before the Israelites reached Sinai.

At Sinai

Horeb is the general name for the Sinaitic mountains in Arabia. The two names as used in the Scriptures mean practically the same thing. The question may arise, Do not the following scriptures prove that the law covenant was made at Sinai and not in Egypt? "The Lord our God made a covenant with us in Horeb." (Deut. 5: 2) "Remember ye the law of Moses my servant, which I commanded unto him

in Horeb for all Israel, with the statutes and judgments." (Mal. 4:4) "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar." (Gal. 4:24) They do not so prove for the reasons hereinafter stated.

What took place at Mount Sinai in connection with the law covenant was about fifty days after the Israelites left Egypt. Manifestly at Sinai the action there taken was the dedication or confirmation of what had taken place in Egypt at the time of the passover. At Sinai the law of the covenant was specifically stated to the Israelites. First was given the fundamental law, which constitutes the ten commandments. (Exod. 20:1-17) That was followed by the statutory provisions of the law. At the dictation of Jehovah, Moses wrote the law and then it was delivered to the Israelites. Animals were sacrificed at that time and the blood thereof was sprinkled upon the altar and upon the people. (Exod. 24:7, 8) This was a confirmation or dedication of what had been done in Egypt. At the passover in Egypt the Israelites sprinkled the blood of the lamb upon their door posts and over the door of the house, and all the family remained inside. That was equivalent to sprinkling all the members of the household. There the blood was a test upon each one of the household.

At Mount Sinai it was more of a national matter, confirming with all the nation what had been done with each household which constituted the nation. Because of the covenant made by the passover rite Jehovah immediately gave the Israelites the benefit of the covenant by delivering them from Egypt. That

constituted the ransom of the Israelites from Egypt, as it is written: "I gave Egypt for thy ransom." (Isa. 43:3) "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isa. 51:10) Egypt represented the world wherein the Israelites were. Horeb is the mount of God and represents heaven itself. In making the picture here it was only appropriate that the book of the law should be sprinkled with the blood at Horeb, and not at Egypt. The evidence therefore shows that the covenant was made in Egypt and confirmed or ratified at Mount Sinai.

Why Made

Why should Jehovah make a covenant with the Israelites? Surely not because they were worthy or that God was under any obligation to them! They had defiled themselves with the idols of Egypt. When God was about to lead them out he said: "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." (Ezek. 20:7) This proves that they were not deserving of God's favor. Then why should God make a covenant with them at all? Jehovah had made his covenant with Abraham, which must stand firm. He restated it to Isaac and Jacob. These men constitute the fathers of Israel. God loved Israel for their fathers' sakes. The apostle writes: "As touching the election, they are beloved for the fathers' sakes." (Rom. 11:28) Through his prophet God said: "And

I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." (Exod. 6:5) It is here stated that God remembered his covenant. What covenant did he remember? The one with Abraham, of course, because at that time the law covenant had not been made. "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments."—Exod. 6:6.

Jehovah had promised that he would bless all the families of the earth and that the blessing of reconciliation and life he would extend to all the families and nations of the earth through the "seed" of promise. God could not and would not use to carry out his plan of blessing mankind any creature who was in league with or under the control of Satan the enemy. The Israelites had defiled themselves with idols which Satan furnished for the Egyptians. Now God would teach these natural descendants of Abraham that none of them could be of that promised "seed" unless he depart from iniquity. The Israelites must be informed as to what constitutes sin. God would now give them his law whereby they would gain a knowledge of what constitutes sin.

The inspired words of Paul show a reason for the law covenant: "By the law is the knowledge of sin." (Rom. 3:20) "I had not known sin, but by the law." (Rom. 7:7) "For until the law, sin was in the world: but sin is not imputed when there is no law." (Rom. 5:13) "Sin is the transgression of the law." (1 John

3:4) "Where no law is, there is no transgression." —Rom. 4:15.

Had the human race been sinless, there would have been no need for a law covenant. The descendants of Abraham were and are children of Adam, who by reason of sin brought condemnation upon all. (Rom. 5:12) Laws are not made for righteous men but for sinners. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." (1 Tim. 1:9) In discussing the law covenant Paul says this is the reason it was made, to wit: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:19, 24.

Jehovah God is the source of all life, and none can have life everlasting who oppose him. Satan the enemy would turn all men against God; and that would result in man's destruction, with no hope of life. Therefore God announced his law to the Israelites for their good and for the good of all mankind. It is noted that the first statement of the fundamental law is concerning Jehovah as the only true God. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the

earth beneath, or that is in the water under the earth.''—Exod. 20:2-4.

The doctrines taught by the clergy that there are three gods in one, which they call the holy trinity, is in direct contravention of the above statement of the fundamental law of God. The trinity clergymen teach the people that there is God the Father, God the Son, and God the Holy Ghost, all equal in power and in personality and in eternity. Such is in direct contradiction of the first great commandment.

In addition thereto the clergy tell the people that Mary is the mother of God and that she has and exercises the power to intercede for forgiveness of sins and that the people may pray to her for that purpose. They go further in violation of God's plain statement in the law and make graven images before which the clergy worship and before which they call upon the people to fall down and worship. This is further proof that Satan the Devil is the author of the doctrine of the trinity and the author of the practice of worshiping a woman and praying to her and of bowing down before graven images.

When God gave Israel the ten commandments, which are properly called the fundamental law, he was placing before the people the fact that the only way to life is by being obedient to him. This he did for the benefit of the people. It was the purpose of the Devil to turn the people away from God, and he has used the clergy for that very purpose. Whether he has deceived the clergy or whether they have acted deliberately makes no difference as to the result. It does prove conclusively that the clergy do not represent

the Lord God. God has repeatedly magnified his Word and kept the great truths thereof before the minds of truth seekers that they might learn the way to life everlasting.

All his laws are consistent with and based upon the great truth that Jehovah is the only true God. Satan has forced the issue, "Who is God?" and that issue must be determined on the side of Jehovah, and all who ever get life must take that side. Jehovah is just and righteous. That great truth God announced to Israel at Mount Sinai. From that time forward the law would serve as a schoolmaster to lead Israel in the way of righteousness until the coming of the promised "seed" through which the Jews would receive their blessing. Without the law, by the time of the coming of Christ Jesus, the beloved Son of God, every Jew would be turned away from Jehovah and none would therefore have an opportunity to be made a part of the "seed". The law covenant was given to Israel because of Israel's sinful condition.

The "seed" of promise must be wholly and completely devoted to Jehovah God. If one, knowing God, turns his heart to Satan, then he is impure. By the law covenant God showed Israel what was required of her to be holy unto him. From the time the covenant was made with Israel until that people broke it they were 'holy unto the Lord'. (Jer. 2:3) They were God's chosen people and not the Devil's. Satan had all the other nations under his control. If Israel would obey the law unto the coming of the "seed" she would then have an opportunity to be a part of that "seed". God said to them: "Ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:6.

God warned Israel against making any contracts with their enemies and commanded them to keep themselves free from other gods, which gods were of the Devil. (Exod. 23: 32) He told them that if a man or woman among them should serve other gods and worship them, either the sun, or moon, or any of the host of heaven, they should be stoned to death. (Deut. 17: 2-5) The law provided that their first-born must be holy unto the Lord. God gave Israel the various statutes which instructed them in the way of righteousness. These laws served as a schoolmaster to keep them in the right way until the coming of Christ, the promised "seed". These things were written aforetime for the benefit of Christians.—Rom. 15: 4.

Likewise the Word of God, which is his law and expressed will, serves to lead the Christians and to teach them that Jehovah is the only true God and that his plan of salvation is through Christ Jesus the "seed" of promise and that there is no other name under heaven given amongst men whereby mankind can be reconciled and saved. (Acts 4: 12) But now the clergy deny the Word of God; they deny the shed blood of Jesus Christ and teach that men are inherently immortal and can not die and that by means of man's own efforts he can bring himself up to perfection. This is another proof that the clergy do not represent God and Christ but represent Satan the Devil. God is now bringing to light the truth on this and similar matters that the people may see the necessity of forsaking that which is called "organized Christianity". Those who thus earnestly and honestly seek the truth God will show the right way.—Ps. 25: 9.

Promised Life

But did not the covenant promise life to the Jews if they would keep it? It did. "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." (Lev. 18:5) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." —Rom. 10:5.

Had the Jews kept the law of God perfectly, would they have been granted everlasting life? Certainly, because God had so promised, and he always keeps his promises. (Isa. 46:11) If there was any doubt in any mind, the words of Jesus make the matter clear. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."—Luke 10:25-28.

When Jesus came, did he keep the law perfectly? He did; and that proves that the law could be kept by a perfect man and that no one else could keep it. As Paul states, he who would keep the law would be righteous and every righteous creature is entitled to life. Therefore had the Jews kept the law it would have proved their righteousness, which would entitle them to life. The reason the Jews could not keep the law was because of imperfection, the result of sin. Sin entered the world by reason of Adam's disobedi-

ence; and all, including the Jews, were born sinners. (Rom. 5: 12) No sinner has the right to life. (Rom. 6: 23) The law therefore proved to the Jews and to all men that if the human family is ever to receive the blessing of life, as promised by the Abrahamic covenant, something must be done to remove the sin or make atonement for sin. The basis for reconciliation must first be laid by the perfect sacrifice.

God, foreknowing the scheme of the Devil to bring forth amongst men a crop of evolutionists who would declare that men do not need a Redeemer, demonstrated the falsity and foolishness of that position by the operation of the law covenant. No man can ever be heard to truthfully say: "If I had an opportunity I could make myself perfect and live. The operation of the law covenant is absolute proof that the theory of evolution is from the Devil, and that those who advocate it are the instruments of the evil one, whether they know it or not. The so-called conscientious preachers will never be permitted to hide behind a conscience which has been trained contrary to God's Word of truth.

Better Things Foreshadowed

Paul declares that the law foreshadowed good things to come. (Heb. 10: 1) While the law covenant was made primarily because of the transgression, God employed it also to make shadows or pictures of his plan for the reconciliation of man to himself. The apostle further states: "Then verily the first covenant had also ordinances [ceremonies] of divine service, and a worldly [orderly arranged] sanctuary."

(Heb. 9:1) What were these ceremonies and orderly arrangements of divine service? At the time of making the covenant in Egypt a lamb without blemish, a male of the flock, was slain and its blood sprinkled upon the door-posts, which served as a means of salvation to the Jews on the passover night. That lamb was eaten, together with unleavened bread. (Exod. 12:8) That ceremony must be repeated or performed once each year thereafter on the fourteenth day of Nisan.

The lamb represented the sacrifice of Jesus, the beloved Son of God, who would redeem all mankind from sin. He was "the Lamb slain from the foundation of the world". (Rev. 13:8) "As of a lamb without blemish and without spot." (1 Pet. 1:19) By this ceremony the ransom sacrifice was foreshadowed. God made promise that he would ransom man from death and the grave. (Hos. 13:14) This ceremony would teach the Jews and others thereafter that the Lamb of God would take away the sin of the world, and it was so announced by John at the beginning of the ministry of Jesus.—John 1:29.

After the confirmation of the covenant at Sinai, Moses, under God's instruction, erected the tabernacle. In the holy place thereof God showed his presence by the cloud and the light. (Ex. 40:34) Once each year there was a special divine service in connection with the tabernacle. On a day certain bulls and goats were slain and the blood thereof carried by a priest into the Most Holy and sprinkled upon the mercy seat to make atonement. (Lev. 16; Heb. 9:6-8) That tabernacle service foreshadowed something better to come and showed that the sacrifice of the reality would make atonement for the sin of man and make it

possible for man to be reconciled to God as he had promised. The sacrifice of these animals was done by a priest, for which the law made provision. These ceremonies were to teach lessons to the Jews and others thereafter. The sacrifice of the paschal lamb referred to the sacrifice of Jesus Christ, and pictured the ransom; and the sacrifice of bulls and goats and the sprinkling of the blood in the Most Holy represented the offering of the blood of Christ Jesus in heaven itself as a sin-offering for man. Furthermore, they taught that Christ, as the great High Priest appointed by Jehovah, would offer the sacrifice and make atonement for sin.—Heb. 9: 10-14, 24.

The law covenant therefore shows absolutely the necessity for the great ransom sacrifice of Jesus Christ and for a sin-offering to be made by him first in behalf of the members of the "seed" and then in behalf of mankind in general. Also, that covenant foreshadowed a new and better covenant thereafter to be made; and the ceremonies in connection therewith bore testimony to the fact that there would be a long period of time elapsing between the making of that new covenant and the time of its confirmation or inauguration.

Best Efforts

Suppose the Jews had put forth their best efforts to keep the law covenant, would any special benefit have resulted to them? Yes. They would have shown their faith and confidence in God and in his promises, and their allegiance to him rather than to the Devil. The Jewish clergy who were leaders of Israel did not try to keep the spirit of the law covenant. They kept

it in form, with their mouths, and outward show, while their hearts were far removed from Jehovah. (Isa. 29:13) They were frauds and hypocrites, making an outward show for a selfish reason. (Matt. 23:13-35) They claimed to be children of Abraham; but Jesus told them plainly they were liars and children of the Devil because they would do Satan's will and not the will of God. (John 8:39-44) The fact that they were sons of the Devil shows that they had no faith in the law covenant and were not trying to keep it. Their exact counterpart is found today in the so-called "Christian clergy" who 'having a form of godliness, deny the power thereof'; and from such the people are warned to 'turn away'.—2 Tim. 3:5.

But some of the Jews did try to keep the law covenant. They had faith in God, and they did their best to obey him. When Jesus came he found some of these who were looking for the coming of the Messiah, and they accepted him. The leaders, looking to the letter of the law, expected the coming of the Messiah; but they were looking for him entirely from a selfish motive. They practised fraud and deceit. When "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (John 1:47) Nathanael then and there accepted him as the Son of God and the King of Israel. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49) He had no deceit or subterfuge about him such as did the Pharisees. Nathanael and other honest Jews kept the spirit of the law because of their faith in God and in the promised "seed". They were pleasing to God and accepted by him, not because of

the law which they attempted to keep perfectly, but by reason of faith in Christ. Upon this point Paul says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16) Those who did have faith in God and in his promises, and who tried to keep the law, to them the law served as a schoolmaster to lead them and safeguard them unto the coming of Christ. (Gal. 3:24) They were therefore a people greatly favored of God.

Mediator

The law covenant had a mediator. And why? Because the people of Israel were not competent to enter into a covenant with God. They were sinners by reason of inheritance from Adam's sin. Moses was appointed the mediator between God and Israel in the covenant. (Gal. 3:19) Was not Moses also born a sinner; and, if so, how could he be a mediator? Moses was born a sinner; but by reason of his faith in God and obedience to his commands, thereby proving his faith, he was justified by faith and therefore accepted by Jehovah as a competent one to enter into a covenant as mediator for Israel. (Heb. 11:23-28; Exod. 3:5) Concerning Moses Jehovah said: "My servant Moses . . . is faithful in all mine house." (Num. 12:7, 8) "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4:4) "This

[Moses] is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, . . . who received the lively oracles to give unto us.''—Acts 7: 38.

Moses as mediator of the law covenant foreshadowed Christ the Mediator of the new and better covenant. ''For the law was given by Moses, but grace and truth came by Jesus Christ.''—John 1: 17.

At the slaying of the passover lamb Moses represented Jesus alone and exclusive of his body members, the church. In the new covenant Jesus alone was and is all-sufficient for the office of Mediator, to which he was appointed at the slaying of the antitypical Lamb. It would not be necessary for him to wait until the establishment of the kingdom to make the new covenant. At Mount Sinai, when the law covenant was confirmed, Moses pictured The Christ, both Jesus and the members of his body. There the blood of bulls and goats was sprinkled both upon the book of the law and upon the people. The blood of the bullock pictures Christ Jesus, whereas the blood of the goats pictures the church sharing with Jesus in the ministration of the new covenant.

Made Under the Law

Why was it necessary for Jesus to be born a Jew? God through his prophets foretold that the Redeemer would come from the seed of Abraham. That of itself would be sufficient. The Apostle Paul shows an additional reason when he says: ''But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that

were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5) The Jews' being unable to keep the law covenant proved them to be sinners and therefore servants of sin. The law defines sin, and their inability to meet the terms of the law gendered them unto the bondage of sin. As sinners they could not become the sons of God. Of their own selves they could not get out from under this disability. They would therefore during their existence be subject to bondage.—Heb. 2:15.

In due time Jesus came. He was not a son of Hagar, and therefore can not be said to be the 'seed of the law covenant'. The fact that he was made under the law evidently means that he was under the discipline of the law covenant from the time of his birth, as a child, until his consecration. In this same connection Paul says: "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." (Gal. 4:1, 2) The Son of God from his birth until his majority at thirty years of age was nothing different from a servant because he was under the discipline of the law, which was his tutor. Clearly this is the argument of the apostle. As a direct Son of God, Jesus was free as a man; but it pleased Jehovah to subject him to the discipline arrangement of the law covenant. The record is that Mary and Joseph brought the boy Jesus to Jerusalem and presented him to the Lord, as the law provided. (Luke 2:22-24) Thereafter he was subject to his parents while a child, as the law provided. Jesus being presented to Jehovah as a first-born of his Jewish

parent, Jehovah had the legal claim upon him from that time forward.

The apostle in this same connection says: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3: 13.

Were the Jews, by reason of their covenant, under two death penalties, one as children of Adam, and another by their failure to keep the covenant? Such does not seem possible. As children of Adam they were sinners and must die. (Rom. 3: 9; 6: 23) Abraham, Isaac, Jacob and all the prophets died because of inherited sin making them imperfect. Their deaths, however, were not ignominious. But if a Jew should wilfully violate the law covenant and be subject to death therefor, he should die an accursed death. How must he die an accursed death? "He that is hanged is accursed of God." (Deut. 21: 22, 23) The apostle evidently had this in mind when he said: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3: 13) The curse can hardly be said to be death itself, but the ignominious manner of death by hanging.

The death of the perfect man Jesus provides the ransom price, regardless of the manner of his death. The man Adam had sinned, and all of his offspring had come under sin. The perfect man Jesus tasted death for every man. (Heb. 2: 9) It is the death of the perfect man that provides the ransom price. But dying in an ignominious manner, by crucifixion or hanging on a tree, was manifestly for the purpose of removing the curse from Israel. Being "made under the law" as a Jew in the flesh, by his ignominious

death on the tree he removed the curse from the Israelites. Jesus fulfilled every requirement of the law, even dying as if an accursed sinner. Thus he purchased Israel as a nation from that curse and made it possible for the Israelites to become of the house of sons, of which he is the Head.—Heb. 3:6.

The covenant being made with Israel as a nation, the curse upon that nation was the ignominious death of hanging on a tree, which was inflicted for a violation of the law and which called for the infliction of the death penalty. Jesus died on the cross as a sinner, yet without sin; that is to say, he died as an accursed one of God would die, yet holy, harmless and undefiled. Thereby he took away the curse. He relieved the Jews of the disability upon them as a nation by reason of the law covenant and their inability to keep it, and made it possible for those accepting Christ to become the sons of God.—John 1:12.

Covenant Ends

The death of Jesus Christ upon the cross put an end to the law covenant. He in no wise annulled the law covenant, but he fulfilled it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5:17) Being fulfilled, its abolishment was in order. The "seed" had come, and no longer was the covenant necessary. He magnified the law and made it honorable.—Isa. 42:21.

The objective of the law covenant, as stated by Paul, was to operate until the "seed" should come to whom the promise was made. Christ the seed having

come, all now of the Jews who accepted him were made free from the law. "For Christ is the end [objective as well as the finis] of the law for righteousness to every one that believeth." (Rom. 10:4) He put an end to the law by nailing it to the cross; that is to say, by dying as though he were a sinner and in the sinner's place and stead, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14) The law was against Israel because she could not keep it. Christ by his death abolished it to those who would believe and accept him as the Messiah. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:15) Again, the Apostle Paul says in Hebrews 8:6 that Christ also is "the mediator of a better covenant, which was established upon better promises", which is proof that the old covenant of the law was abolished at the time of Jesus' death.

Was It a Failure?

Was the law covenant a failure? For the purposes for which God made it, the law covenant was not a failure. It failed to make men perfect because of weakness and imperfections of men. God promised that he would give life to all who would keep the law. But Paul says: "I found [it] to be unto death. . . . Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it

might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.''—Rom. 7: 10-13.

Then adds the apostle: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.'' (Rom. 8: 3) This can not mean that the law itself was weak, but that the law covenant was weak because of Israel, who was on one side of the covenant. The Israelites were weak; and Moses, its mediator, was weak; and what the law could not do because of such weakness, God did through his perfect and beloved Son.

It is manifest therefore that the purposes of the law covenant may be summed up as these: (1) It was made because of the weakness or sin of the Israelites and it defines sin and teaches what would be required of any one to become of the "seed''; and knowing this, it operated as a teacher or schoolmaster to direct and lead the Jews in the right way until the coming of the Messiah. This was for the purpose of keeping the people free from the influence of the Devil, that not all might forget God. God had set a fixed time when he who was to be the "seed'' of promise should come to earth, and until that time the law covenant would serve as a shield and protection and aid to the Jews. He selected the Jews as a people for himself. They became his peculiar people. They were a much favored people. They ofttimes fell away from their covenant, and he showed mercy toward them. The nation under their leaders fell entirely away from God, and when Jesus came the nation rejected him.

A few, however, of Israel accepted Jesus as the Messiah.

(2) In addition thereto the law covenant demonstrated beyond a question that there could be no life granted to mankind without a ransom and a sin-offering. It foreshadowed the great sacrifice and taught that there must be a sacrifice before the terms of the Abrahamic covenant could be fully carried out. It foreshadowed better things to come; and among these better things is the new covenant which God makes for the purpose of carrying out the promise made to Abraham.

The mediator of the law covenant was himself imperfect, and whatsoever he could do would be limited by his death. Moses died in the land of Moab, according to the word of the Lord. (Deut. 34:5) Christ Jesus is the great High Priest after the order of Melchisedec. He is the Mediator of the new covenant and his ability knows no limitation. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:24, 25.

God selected from amongst the people of Israel a portion of those who shall be associated with Christ Jesus and members of the "seed" of promise. God foreknew that there would not be a sufficient number amongst the Jews who would accept Christ to make up the entire number required for the "seed". Therefore God long in advance provided that a part of the "seed" should be taken from amongst the Gentiles or non-Jews. The due time came that the Jews were cast off and "concerning the gospel, [became] enemies for

your [the Gentiles'] sakes". (Rom. 11:28) That is to say, God made it possible for Gentiles to be brought to him through Christ and to be justified and begotten and made a part of the "seed" of Abraham according to the promise. It is from amongst the Gentiles that he takes out "a people for his name". (Acts 15:14) That "people for his name" are especially the true Christians now on earth, and it becomes the privilege and duty of all such to glorify the name of Jehovah by telling the hungry people his truth. Soon the new covenant will go into operation for the purpose of carrying out God's promise to reconcile and bless all the families of the earth.

The nation of Israel was greatly honored and favored by the Lord. Concerning the Jews Paul wrote: "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3:1, 2) They were given the privilege of being the representatives of God on the earth. The Jewish nation foreshadowed organized Christianity, particularly those who profess to be the followers of Christ but who have fallen away and have become mixed up with the affairs of this evil world. The Jews forsook God and were cast off. Organized Christianity has forsaken God and has been cast away, even as God foretold. "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity

is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."—Jer. 2:13, 21-25.

Jehovah's great and loving plan goes majestically on to completion, and in his due time all mankind shall be brought in contact with the truth and given a full opportunity to be reconciled to God and to live. The time has now come for the people to begin to understand the truth, and for this reason the message of truth is being given to the people.

CHAPTER VII

Covenant by Sacrifice

JEHOVAH never interferes with the free moral agency of his creatures. He does not compel sacrifice or even obedience. It will be observed that his plan is to accomplish his purposes by means of covenants or solemn agreements to do the things involved in the covenants. He states the terms of his covenant, and the rules governing the same, and just recompense for disobedience or obedience thereto.

God is always faithful and true; and those on the other side of the covenant with him, who are prompted by love in the performance and who are faithful in the performance of such covenant, always receive a reward at the hands of the Lord. The Christian therefore can go forward with full and complete assurance that faithfulness on his own part is absolutely certain to result in benefit to himself. But be it noted that the moving cause for such performance must not be a desire for the reward but must be the unselfish devotion of the creature to Jehovah God. Here is where the greatest test comes to the Christians. Satan's effort is always to cause the Christian to swerve from his faithful devotion to God. To this end he uses all manner of subtlety, fraud and deceit. God permits temptations to be laid before the Christian in order to test the loyalty and faithfulness of the creature.

For this reason it is written that Jesus was tempted in all things like his followers; but that in all these temptations he was faithful and without sin. Jesus is therefore able to sympathize with his followers in their trials and temptations and is able to succor them that are tempted.—Heb. 2: 18; 4: 15.

Throughout the Christian era every one who has professed to be a Christian has been put to the test. The great issue has been and is, Who is God, and whom shall we serve? Satan has encouraged pride and ambition in the minds of the clergy to cause them to fall at this test. They have overlooked God's statement that the meek or teachable will he guide in judgment. (Ps. 25: 9) Becoming wise in their own conceits and feeling their great importance, they have been easily turned away from the truth and from the Lord. By their lips they have claimed to serve God and by their acts they have denied him and serve the Devil. They have not been humble-minded, but have been arrogant and disobedient. Because thereof God has resisted them and pushed them away from him and they have willingly gone on serving the Devil and his organization. Had they been humble and obedient to God and served him and his truth because of love for him and his Word, he would have favored them.

The Lord's rule of action upon this point he has caused to be plainly stated by his inspired witness: "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5: 5, 6) Not willing to wait until God's due time they have sought to exalt themselves. For this reason the clergy have lost the understanding of

the Scriptures and now have no vision or understanding of God's great plan for the reconciliation of man to himself. They are no longer proper guides for the people. It is now plainly the will of God that the people shall individually and personally study his Word that they may be brought to a knowledge of the truth. An understanding of God's covenants enables one to see the progressive steps of the divine program looking to the reconciliation and blessing of the people.

Jehovah makes another covenant looking to the reconciliation of man to himself. That covenant involves the greatest of all sacrifices. It involves a sacrifice on the part of Jehovah himself and the sacrifice of his beloved Son Jesus, and even others are taken into that covenant. It is therefore appropriately named in the Scriptures the "covenant by sacrifice". All creatures taken into and participating in that covenant, and who are faithful to the completion thereof, receive the greatest favor at the hand of Jehovah God. As the complete performance of that covenant nears an end, God commands: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. 50: 5.

Dumb animals were sacrificed in connection with the Abrahamic covenant and the law covenant, but such were merely the reflection of the sacrifice involved in the great covenant by sacrifice now here under consideration.

As used in the above basic text (Ps. 50: 5) the word "sacrifice" refers emphatically to a bloody sacrifice; that is to say, a covenant in which the shedding of blood is the essential element. The word "sacrifice" here is translated from the Hebrew word which means

"to slay". The following scriptures are in point: "Then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee." (Deut. 12:21) "And he slew [margin, *sacrificed*] all the priests of the high places." (2 Kings 23:20) "And the woman had a fat calf in the house, and she hasted, and killed it." (1 Sam. 28:24) In each one of these texts the word "kill", "slew," or "sacrifice" is from the one Hebrew root meaning "to slay".

Christians living on earth in the days of the apostles had a vision or understanding of the covenant by sacrifice. This being an important feature in the divine program Satan was energetic to blind Christians thereto. He therefore subtly and stealthily led the ambitious clergy into his trap, caused them to lose all vision of the covenant by sacrifice, and then to become bold advocates of Satan's cause. These selfish and ambitious men declared and continue to declare themselves to be the representatives of God. They were not willing, however, to follow the humble example of the apostles. God's faithful witness under inspiration wrote: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. 8:6.

Ambitious clergy have not been willing to accept this plain statement of truth. On the contrary they desire to announce a mysterious dogma which they call the trinity of three Gods in one. The clergy can not understand the trinity themselves, because it is false. They have known all the time that the people could not understand it. The Devil tickled their ambition and induced them to believe that by announcing

this mysterious dogma the people would consider the clergy great men, even supernatural by reason of this wonderfully mysterious doctrine. Being self-centered and willing to disobey the truth, they have continued to walk on in darkness. They have not been willing to follow the example of the apostles and to preach Christ Jesus and him crucified. (1 Cor. 2:2) On the contrary they have desired to make manifest their own wisdom, that the people might look upon them as something great. Unable to harmonize or to explain as reasonable their erroneous doctrines of inherent immortality, eternal torment and the trinity, they have concluded it is now wise to call in question the truthfulness of the Scriptures and to claim that the men who wrote them were less learned than the modern clergymen. Now the major portion of their number boldly deny that there is any efficacy in the sacrificial blood of Christ.

Why have they reached such a condition? The apostle answers: "They receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12) They have taken real pleasure in unrighteousness, in denying the sin of man and his fall as a consequence thereof, and in denying the necessity for his redemption and reconciliation, and in denying the blood of Jesus as the basis for reconciliation. They have taken real pleasure in the unrighteousness of advocating the Devil's organization, particularly the League of Nations as a means for bringing the desire of the people. They boldly state

that their 'chief business is to develop character and by so doing we can lift ourselves up to perfection'. To this end they indulge in politics and associate themselves with unrighteous and wicked profiteers and bootleggers to fasten upon the people, under the guise of law, the fraudulent arrangement of so-called prohibition. They take pleasure further in unrighteousness by bringing into their flocks, and making them the chief members, men who are high in political circles and strong amongst the financial powers that oppress the people. They take pleasure in the unrighteousness of denying God's kingdom as a way and means of establishing righteousness on the earth. Truly then, as the apostle declared, God has sent them an energy of delusion, and they have fallen to the blandishments of Satan and believe his lie rather than believe the truth.

The clergy have now reached that condition as foretold by God's prophet, namely, that the Scriptures to them is as a sealed book. (Isa. 29:10, 11) Their eyes are entirely blinded to the fact that Satan is the god of this world. (2 Cor. 4:4) They have ignored the plain statement of the Scriptures to keep themselves unspotted from the world. (Jas. 1:27) On the contrary, they have become a part of the world itself. They boldly broadcast to the people a message to this effect: 'The business of religion and the business of the world are inseparable.' They have entirely lost sight of the fact that their association with the world and their attempt to run the politics of the Devil's organization make them adulterers in the sight of the Lord and in the terms of the Scriptures, wherein it is written: "Ye adulterers and adulteresses, know

ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." (Jas. 4:4) By their course of action they have become the enemy of God and of Christ and of the people and are working against the best interests of the people. Each one of the clergy looks upon his congregation as his own flock, and holds that it is his prerogative to fleece his flock for his own personal gratification. They have lost sight of the fact that God foretold this condition and said to them who claim to be shepherds of the flock: 'Woe to the shepherds that feed themselves and that do not feed their flocks; that eat the fat, and clothe themselves' at the expense of the flock. (Ezek. 34:2, 3) Contrary to the Scriptures they have assumed titles, such as "Doctor of Divinity", and sign their names, "Reverend Timothy Jones, D. D.," etc. They call themselves the watchmen of the flock, and they watch their flock only for the clergymen's own selfish interests. They have entirely lost sight of the fact that God through his prophet foretold this condition and caused him to write these words: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."—Isa. 56:10, 11.

These are the reasons why the clergy assert that the blood of Christ Jesus is of no purchasing value and has nothing to do with the reconciliation of man to God. With pious faces and with assumed righteous indignation, and with hands lifted in apparent holy

horror, they denounce the sacrifice of animals by the Israelites as cruel and wicked. Then they add that the death of Jesus was an abnormal thing, and that his death has nothing more to do with the blessing of man than the death of any other man. Let the people get their eyes open to these pious frauds. Forsake them, and then personally and individually seek the truth at the hand of the Lord. To this end let us proceed with the examination of the covenant by sacrifice.

Even though the covenant by sacrifice is abnormal, it is fully in keeping with exact justice and is an expression of complete unselfishness. God's creature, the perfect man Adam, had sinned and thereby made forfeiture of his right to life. He must die and for ever remain dead unless another, perfect as he was, should take Adam's place in death. Justice required the forfeiture of the life of Adam. Love provided for the corresponding one for sacrifice. Jehovah arranged a covenant to accomplish that purpose.

No creature of heaven or earth could originate that covenant of sacrifice, but Jehovah only, "The purpose of him [Jehovah] who worketh all things after the counsel of his own will." (Eph. 1: 11) "For who hath known the mind of the Lord? or who hath been his counsellor?" (Rom. 11: 34) "Who hath directed the spirit of the Lord [Jehovah], or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40: 13, 14) No one gave Jehovah instruction, and he took counsel with no one.

That covenant by sacrifice and the purpose to make it was secret unto all until God's due time to reveal it. "Which things the angels desire to look into." (1 Pet. 1:12) Doubtless this included the Logos, the chief of all angels. "The secret of the Lord is with them that fear him; and his covenant to make them know it." (Ps. 25:14, margin) This text and others strongly support the conclusion that the covenant by sacrifice was not known to any creature in the universe until the time for making it. The covenant is sacred to Jehovah. He says: "My covenant will I not break, nor alter the thing that is gone out of my lips."—Ps. 89:34.

The covenant and its outworking required the service of a high priest to perform the sacrificial duties in the priest's office. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) If no man could take the sacrificial office of priest upon himself, much less could the creature propose the covenant with Jehovah by sacrifice. The proof is therefore conclusive that it was Jehovah alone who originated the covenant by sacrifice and made it known in his own good time.

The Occasion

What was the occasion for this extraordinary covenant? Not any desire on the part of God for blood. With him is the fountain of life. (Ps. 36:9) He did not need blood for self-gratification. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" (Ps. 50:12, 13) "To what

purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."
—Isa. 1:11.

The occasion was love and grace exercised by Jehovah. The honor of Jehovah's name was involved, and love and grace acted with wisdom to provide the need. Life of man is a sacred right or privilege. (Gen. 9:5) Adam violated the sacredness of God-given life. Now Jehovah would afford a sacrificial course to be taken by some one, that the sinner might have that sacred gift of life renewed. Jehovah required no one to sacrifice; therefore the sacrificial arrangement was the outgrowth of love. The sacrifice would be just as much on the part of God as on the part of the other party to the covenant, because God alone provided and arranged for the sacrifice. The entire arrangement must be of God's own volition and by the voluntary agreement on the part of the other one to the covenant. For this reason the covenant was the only arrangement that could fitly serve the purpose of providing a basis for man's reconciliation. The liberty and free moral agency of the one sacrificed is not interfered with.

When and Where Made

In determining where the covenant by sacrifice was made, the purpose of the covenant may be said to control the conclusion. A perfect man had sinned and lost his right to life. God now would have that right to life purchased by another perfect man. His law

required a life for a life. (Deut. 19:21) That man with a human life must be the one that should be sacrificed. A spirit being could not enter into a covenant by sacrifice and redeem a human being, because that would not be a corresponding price. It is true that the nature of the Logos was transferred from the spirit to human, but there is no Scriptural evidence that a covenant by sacrifice was known to the Logos at the time of the transfer. Being fully conformable to Jehovah's will, he came to earth in harmony with his will, being made a perfect man. He was begotten, not by fallen man but by the power of Jehovah. When he reached his majority as a man he doubtless knew that he was to do something in connection with man's recovery to life. Whatsoever the will of his Father might be in that respect or any other, he was ready to do it. This is shown by his use of the words: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will." (Ps. 40:7, 8) Paul fixes the time of the covenant at the Jordan when the words above quoted were made effective. (Heb. 10:5-7) There Jesus came into the world as a mature man and must determine whether or not he would be of the world. Prior to that time, although the heir, his position was nothing different from that of a servant, because he was under the discipline of the law covenant. —Gal. 4:1, 2.

When 'the appointed time of the Father' arrived there was a feature of God's will to be carried out which prior to that time was secret to all. At the Jordan, which fixes the time of the consecration of the man Jesus, was the appointed time of the Father. That clearly, therefore, seems to be the proper and

due time for the making of the covenant which resulted in the sacrifice of the man Jesus. The unconditional agreement there on the part of Jesus was to do his Father's will, whatsoever that might be; and if it meant that he must die, he was agreeable to that. The sacrifice was primarily the sacrifice of Jehovah because it was Jehovah who gave his dearly beloved Son, him who belonged to Jehovah exclusively, to be sacrificed. This was shown in the picture when Abraham, representing Jehovah, offered his only son Isaac, who at that time represented Jesus.

It was the love of God that provided the sacrifice which the sacrifice on Mount Moriah pictured. This is further proven by the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The irresistible conclusion, therefore, is that the covenant by sacrifice was made on earth and not in heaven, and that it was made at the Jordan when Jesus consecrated and was baptized. It hardly seems reasonable that Jesus understood prior thereto that he was to be sacrificed. Immediately following his consecration at the Jordan he went into the wilderness to study the divine plan. There Jesus undoubtedly learned the full meaning and importance of his covenant with his Father. It was in the wilderness that Satan placed before him the great temptations in an effort to induce Jesus to abandon his covenant. At that test Jesus declared in substance that eternal life depends upon full obedience unto God and the faithful performance of his covenant with God. (Matt. 4:4, 10) Without doubt the perfect man Jesus continued to study his Father's

plan and to fully appreciate that his covenant required his death. He said that he came to give his life for men. (Matt. 20: 28) Again he said: "I am that bread of life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. I am the good shepherd: the good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 6: 48, 51; 10: 11, 15, 17.

That Jesus was taking this course of action in keeping with the terms of his covenant with his Father is proven by his words: "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10: 18) When Peter recognized Jesus as the anointed One of God and so stated to him Jesus replied: "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." (Luke 9: 22) Thus he showed that he understood his covenant was that he should be slain and that he should be raised from the dead. Undoubtedly Jesus understood that his baptism in the waters of the Jordan symbolically represented his death and that his real baptism meant his sacrificial death. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke 12: 50.

Others Taken into the Covenant

The basis for the reconciliation of man is the shed blood of Jesus poured out according to the terms of the covenant by sacrifice. No other sacrifice is required. His life-blood poured out fully met the requirements and produced the ransom price. It pleased God, however, that there might be taken from amongst men other willing ones who should be taken into the covenant by sacrifice. These are first reconciled to God through the blood of Christ. These are called saints. (1 Cor. 1:2; 2 Cor. 13:13; Eph. 1:18) No unrighteous person could be taken into the covenant by sacrifice. It follows then that those who are taken in must first be reconciled to God and have a perfect standing before God. It was in behalf of this class that the blood of Jesus was first presented and applied as a sin-offering when he appeared in the presence of God following his resurrection. (Heb. 9:24) At Pentecost God gave outward evidence that the sacrifice of Jesus had been accepted as a sin-offering, and this was made manifest by the shedding forth of the holy spirit upon the disciples who had already devoted themselves to God and his service. (Acts 2:1-18) Because of faith in God and in the shed blood of Christ Jesus, God justified and reconciled those faithful men to himself. Concerning this the apostle wrote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for

us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:1, 2, 8-10.

To be taken into the covenant by sacrifice the Scriptures point out that one must take this course, to wit: faith in God as the great Creator and Rewarder of all that diligently seek to serve him (Heb. 11:6); faith in Jesus Christ as the great sacrifice for the ransom of mankind (John 3:16; 14:6); full agreement to do the will of God, which means consecration (Matt. 16:24; Luke 9:23); justification, which means that God justifies such because of the shed blood of Christ, and the faith and obedience of the one thus consecrating (Rom. 8:33); and when so justified that one has peace with God, as stated by the apostle in Romans 5:1, 2.

Justification of man by Jehovah is only for the purpose of taking the justified one in as a part of the sacrifice of Jesus. The justified one must be baptized with the same baptism of death wherewith Jesus was baptized. (Mark 10:38, 39) Such is called to follow the same course that Jesus the perfect man took. (1 Pet. 2:21) The justified one is counted right and has a perfect standing before God by reason of the blood of Christ. He is now counted as a part of the sacrificial body of Christ and offered up as his sacrifice. At that time such a one is begotten and anointed and thereby adopted into the body of Christ, and from that time forward is a new creature in Christ. (Rom. 8:1-15) The promise to such is that he shall be a joint-heir with Christ Jesus in glory provided he is

faithful to his consecration and suffers with him and dies with him.—Rom. 8:16, 17.

The disciples were not invited into this covenant at the time they were first selected. Just before the crucifixion of our Lord he celebrated the passover required by the law covenant. After he had completed eating this passover with his disciples he took the bread and broke it, thus symbolizing the breaking of his humanity or laying down of his life, and said to his disciples: "Take, eat; this is my body." He meant, of course, that that symbolized or represented his body. Then he took the cup and offered it to them, saying: "Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins."—Matt. 26:26-28.

Under the Jewish law the drinking of blood was an offense punishable by death. (Lev. 17:10) The disciples knew, of course, that Jesus' offering them to drink of his blood was an invitation to them to participate in his covenant by sacrifice, which meant his death. On another occasion he had said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:51-56) To eat of his flesh symbolically meant that men should believe that the laying down of his life was the basis for the reconciliation of man to God; and that the drinking of his blood means to participate with him in his covenant by sacrifice, and that these are the expressed terms

whereby one might become his joint-heir in the kingdom.

Again the clergy have been misled by the enemy Satan and have become the tools of him to grossly misrepresent the Lord. There are divers and numerous denominational systems teaching conflicting doctrines. If you ask a clergyman, What is necessary to become a Christian and go to heaven, he will tell you that you must believe on Christ as a great example and be brought into the church and continue a consistent church member until death. If confronted with the fact that the different church systems teach different doctrines, the clergymen will reply: 'That is not material. It matters not what you believe, just so you are a good member of the church.' In fact, the clergy are not particular what their parishioners believe. To keep them in the flock and to regularly receive from their pockets that which is needful to keep up the clergyman is to him the most important thing.

The Lord laid down the rule that no man could become a member of the church, which is the body of Christ, and enjoy eternal life and immortality with him except that man be first justified by faith in the blood of Jesus and baptized into his death and be faithful unto death. To drink of his blood means to share with him in his sacrifice and, after having entered into the covenant, to be faithful unto the end; and that means to be faithful to God and to Christ and refuse to be associated with any part of the Devil's organization. All the members of the true church must be baptized into the death of Christ. (Rom. 6:3-6) These are reconciled to God through

the blood of Jesus Christ before being taken into the covenant.

Christ Jesus is the Mediator between man and God to bring back man into reconciliation with God. The reconciliation of those who become Christians, however, is not through the terms of the covenant but because of faith and obedience. The new creature in Christ is not under, nor the offspring of, any covenant that is mediated by Christ Jesus. The Christian, that is to say, the justified one who is begotten and anointed of the holy spirit, becomes a part of the sacrificial body of Christ Jesus and is sacrificed by him; and being faithful unto death, is made a part of the "seed" of promise and shares in his glory and immortality.—Gal. 3:27-29; Rev. 2:10.

No Mediator

In the covenant by sacrifice is there a mediator? The answer is, No; for the reason that the covenant was made by Jehovah on one side and the perfect man Jesus on the other side, and both parties to the covenant were competent to contract. A mediator is required only where one party to the contract is disqualified or incompetent. Nor is a mediator required in the covenant by sacrifice for any other one who is brought into the covenant as a member of Christ's body. No one is brought in until he is justified and therefore stands righteous before Jehovah. Also, such come into the covenant by sacrifice by virtue of being justified and accepted by Jehovah as a part of the sacrifice of Jesus Christ.

Priest

Without a question of a doubt the Scriptures disclose that the Logos was the chief executive officer of Jehovah in the creation of all things, and therefore Priest of the Most High God. (John 1:3) Priest means one who serves for another in an official capacity as principal officer. It is only when a priest is taken from amongst men that the Scriptures show that he performs the office of sacrifice. From the beginning of creation the Logos was "Priest of the Most High God", because he was the chief representative of Jehovah. Coming now to the time of the sacrifice of a perfect man for sin and to be a sin-offering, the service of a priest was required. Paul states the relationship of the Levitical priesthood to animals sacrificed and then adds: "It is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. 7:15, 16.

The word "ariseth" here used means to stand up. That does not argue that the Logos was not priest of the Most High in the creation of all things, but rather that at the time the covenant by sacrifice was made was the time when God gave his oath that he should be a priest for ever after the order of Melchisedec. —Heb. 7:17-21.

Prior to that time the Logos or Jesus had not possessed immortality; but now the opportunity was given to him to be put to the supreme test, and on Jesus' successfully meeting that test God would grant unto him immortality and elevate him to the highest

place in the universe next to the Father. At the same time he would make him the Author of eternal salvation to all them that obey him. (Heb. 5: 8-10) This furnished the basis of the covenant; and because of his faithfulness unto the ignominious death of the cross God raised him up and highly exalted him, giving him a name above all others. (Phil. 2: 8-11) 'And behold, he is alive now for evermore' and never can die.—Rev. 1: 18.

It is therefore clear that at the Jordan the covenant by sacrifice was made and there God gave his oath that Christ Jesus should be for ever a priest of the Most High God after the order of Melchisedec, and from that there would never be a change. Jesus was a perfect man at the Jordan, and there the sacrificial duties were added to his office and he sacrificed himself. The law covenant was made in Egypt. Paul says that *since* that time, that is to say, thereafter at the Jordan, Jesus was made a high priest *for ever.* "For the law maketh men high priests which have infirmity; but the word of the oath, which was *since* the law, maketh the Son, who is consecrated for evermore." (Heb. 7: 28) At the Jordan the man Jesus consecrated himself and is consecrated for evermore; and by the word and oath of God he performs the office of priest for evermore, which includes the work of sacrifice. From that time forward all sacrifices offered to Jehovah must be offered by him, Jesus, the great High Priest. After Jordan no further reason existed for the Levitical priesthood, and there it ended. The sacrificial work of the Levitical priesthood merely foreshadowed the sacrificial work of the Mel-

chisedec priesthood to be performed entirely by Jesus Christ.

One Sacrifice

No natural descendant of Adam has ever been suitable for a sacrifice looking to man's reconciliation. It was the perfect man Jesus alone who was qualified for such sacrifice. There could be no covenant by sacrifice prior to our Lord's consecration because he was the only perfect man on earth since Adam. Not even the angels of heaven could enter into such a covenant to redeem the human race because the perfect man was required to provide the purchase price. It follows then that there would have been no reason for Jehovah's disclosing to the Logos before coming to the earth that he was to be a sacrifice. He could not enter into the covenant until he became a perfect man. The apostle makes it clear that Christ Jesus himself is the one that enters the covenant by sacrifice and that there is but one sacrifice. "Nor yet that he should offer himself often, . . . but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. . . . So Christ was once offered to bear the sins of many."—Heb. 9:25-28.

How then can any one else be sacrificed in order to be with Christ? It follows that no one would be an acceptable sacrifice to God unless he is taken in as a part of the sacrifice of Christ Jesus himself. It follows that any one joining Jesus in such sacrifice must do so on the basis of what Jesus did. Therefore the merit of Christ Jesus' sacrifice must be presented in

heaven and the foundation laid for the justification of all who are taken into the covenant.

There is therefore no separate or individual covenant by sacrifice made by those who will compose the body of Christ, but all are one in Christ Jesus. Each one accepted is offered as a part of the sacrifice of Christ.

All of the members of the true church are one in Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (1 Cor. 12:12, 13) All are baptized into his death. (Rom. 6:3-6) The first ones brought into the covenant with Jesus were his disciples and then other Jews. Thereafter the favor was extended to the Gentiles. Hence it is written: "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."—Eph. 2:13-19.

Not a Bargain

No one can make a covenant with Jehovah at the time of his consecration, for the obvious reason that he is imperfect and not competent to contract and has no sacrifice by which to make a covenant. All man can do is to consecrate himself to do the will of God. How then is it possible for any man to get into the covenant by sacrifice? It is only by the grace of God through Jesus Christ.

A man learns that he is a sinner, that Jesus Christ is his Redeemer, and he whom Jehovah has given for the salvation of man. He believes this and fully surrenders himself unto God, agreeing to do his will whatsoever that may be. The man's faith in the shed blood of Jesus Christ is the basis of his presentation by Jesus to Jehovah. "It is God that justifieth." (Rom. 8: 33) The man, therefore, being justified by faith, has counted unto him by Jehovah the right to human life which the Lord Jesus, by the grace of God, now offers unto Jehovah as a part of his own sacrifice. This was pictured in the sacrifice of the goats in connection with the tabernacle and the temple. (Lev. 16: 9-16) Jehovah, graciously receiving the consecrated and justified man as a part of Christ Jesus' sacrifice, affords the individual the greatest opportunity of all times. That great privilege and opportunity to man is for him to be made a part of the body of Christ for sacrifice. For this reason some of the afflictions of Christ are left over for the body's sake, which is the church. (Col. 1: 24) But individually no man could bargain at the time of his consecration that he is consecrating in order to be taken in as

a part of the sacrifice and later taken to heaven. Such would be presumptuous on the man's part. Nor could any individual say that he makes a full consecration with the understanding that he is to remain on earth for ever. God alone must determine that.

It is the will of God that there shall be taken from amongst men those who shall be members of the body of Christ in glory, the humanity of all of which must be offered up by the High Priest as a part of his own sacrifice. These are all one in Christ. From the number of those who consecrate themselves wholly unto God, ultimately the required number will be taken to compose the body of Christ. Such will be faithful unto the terms of the covenant.—Rev. 2:10.

While the individual can not himself make a covenant by sacrifice with Jehovah, the advantage is ultimately all on the individual's side; hence it is a matter of grace from God. Christ Jesus made the covenant by sacrifice; and the individual members are taken into the covenant as a part of his sacrifice, and are therefore counted as having made a covenant by sacrifice. The reward to them will be life and glory with Christ. Jehovah takes no advantage to himself from the covenant by sacrifice but permits it all to go for the benefit of mankind. Therefore The Christ, that is to say, the body of humiliation and the human life, is baptized into death, resulting from the covenant by sacrifice, for the benefit of the dead. This is a guarantee that the dead shall be awakened with the opportunity to receive the benefit resulting from the great sacrifice, which is the opportunity of being wholly reconciled unto God.—1 Cor. 15:21, 29.

Although at the time of consecration a man may desire to be accepted into the covenant arrangement yet he could not be certain thereof. By that is meant he might desire to be dead with Christ and reign with him, but that is a matter for Jehovah to determine. It is Jehovah who justifies according to his own will the one consecrating that he might be taken into the covenant by sacrifice, and it is Jesus who slays the justified ones and offers them up as a part of his own sacrifice after God has justified them for that purpose. The consecrating one does no deciding at all. He must wait for the Lord's action. (Rom. 9:16) The greatest favor that God grants to man is to permit him to be taken into the covenant by sacrifice with Christ. That is why Paul says: "Because to you is graciously given on behalf of Christ, not only to believe into him, but also to suffer [death] on his account."—Phil. 1:29, *Diaglott*.

Relation to Promise

The promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." What is the relationship of that promise to the covenant by sacrifice? Paul answers: "The children of the promise are *counted* for the seed." (Rom. 9:8) "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) It was his only son Isaac whom God commanded Abraham to sacrifice on Mount Moriah. Abraham there offered Isaac, his only son, and received him in a figure as though resurrected from the dead. (Heb. 11:17-19) This sacrifice of Isaac, and his figurative resurrection, foreshadowed that he

who would be the "seed", through which the blessings of reconciliation should come, must first be put to death by sacrifice and then be raised from the dead. Such is what Jehovah did with his beloved Son, whom Isaac foreshadowed. All who are taken into the covenant with him must also die and be raised from the dead as members of the divine body of Christ if they shall have a part in the work of reconciliation of fallen man. The conditions imposed upon all taken into the covenant are these: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:11, 12) These must suffer ignominy with Christ Jesus the Head and must die with him as a part of his sacrifice in order to live with him and reign with him.

Priests

Are not all those who are in the covenant by sacrifice priests? The body members are called "an holy priesthood", but they are not sacrificing priests. They are merely assistants to the Priest, Christ Jesus, who is the acceptable sacrifice and who makes the offering for sin. (1 Pet. 2:5, 9; Lev. 16:6) No individual offers a sacrifice for sin, for the reason that "this man [Jesus] . . . offered one sacrifice for sins for ever". (Heb. 10:12) What sacrifices then are offered by the assistants to the High Priest? Paul answers: "By him therefore let us [new creatures in Christ, counted members of his body] offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communi-

cate forget not: for with such sacrifices God is well pleased."—Heb. 13:15, 16; see also Pss. 4:5; 27:6; 51:17; 107:22; 116:17.

Each faithful one must be the servant of God and render his reasonable service. For this reason Paul stresses the importance of faithful service: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The period of time occupied for the selection of the members of the body of Christ, called saints, embraces the time from Pentecost to the setting up of God's kingdom. That period of time is properly called the Christian era or period of sacrifice because it is the time of the selection and development of the true Christians who were taken into the covenant by sacrifice. Nearing the end of that period the time comes for bringing these faithful ones out from, and separating them from, the denominational systems and gathering them unto God. When that time arrives Jehovah commands: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. 50:5.

Who are the saints within the meaning of this text? Manifestly those who are wholly devoted to God and are therefore godly creatures. It is that class spoken of by the prophet when he said: "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15) This text applies primarily to Jesus Christ, and thereafter to "the saints", who are his body. "Saints" does not mean those whom the clergy have canonized, and to whom many ignorantly pray; nor

does the term apply to those ordinarily called holy, but to those only who are in Christ Jesus by begetting, anointing and adoption. It could not embrace those who were brought into the covenant with God by the sacrifice of animals and fowls, but means those who are in the covenant by sacrifice of Jesus Christ.

From the Scriptures it appears that the gathering is done by the Lord's instruments' declaring his message of truth. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that he may judge his people." (Ps. 50:1-4) Clearly the gathering of the saints means the bringing of them together by the message of truth and the services of those who are of Zion, which is God's organization.

The prophet indicates the time when the gathering of the saints would begin. In the above text it is stated: "The mighty God . . . hath spoken . . . from the rising of the sun." The Lord Jesus spoke of the manner of his return and likened it unto the sun rising in the east and shining unto the west. It was about 1874 or the beginning of 1875 that the sun began to put in its appearance; that is to say, that the Lord's second presence was discerned. Jesus spoke a parable to the effect that the true saints and the false representatives of the Lord would grow together in the same field (the world) until the time of the harvest, which time would mark his second presence. (Matt. 13:39) The saints were in the denominational

church systems called Babylon until that time. They were looking for the second coming of the Lord.

From about the beginning of 1875 God spoke the message of truth to the watching ones and thus began the call and gathering of them together. This was done by the light of the Lord's second presence shining on his Word and enlightening the minds of the saints. They spoke to each other, and the prophet foretold the sentiments of their hearts when he wrote: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Ps. 126: 1-3.

The prophet of God says: "He shall call to the heavens from above, and to the earth"; "To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice." (Ps. 68: 33) His great executive officer therein is Christ Jesus. Jehovah calls upon him to begin the work of gathering his saints together. This harmonizes with the beginning of the Lord's second presence. He calls to earth; that is to say, to his earthly agencies that are also put into action to accomplish the gathering. Each one receiving the light of truth from the rising sun (the presence of Christ) and appreciating it delights to tell the good news to his brethren. Thereafter the Lord began declaring the message by sending forth his messengers to gather the elect from the four winds and from one end of heaven to the other. (Matt. 24: 31) The "four winds" and "heaven" seem to be used symbolically to testify to

the fact that the gathering is a universal one from all parts of the land where there are those who are devoted to God. He has called the true Christians out from all denominations and gathered them together in the bonds of truth.

Purpose of Gathering

The purpose of the gathering is stated to be "that he may judge his people". (Ps. 50: 4) "Judgment must begin at the house of God." (1 Pet. 4: 17) Jesus spoke a parable concerning his return and the taking of account with those to whom he had committed the kingdom interests. (Matt. 25: 14-30) Manifestly then the purpose is to bring his people together and give them such knowledge of God's plan that they might be judged and tested. Mark how the physical facts fit the prophetic words. From 1875 to 1918 is designated the time of God's day of preparation. During that period of time Christ, the great Messenger of heaven, he who is Priest of the Most High God, was preparing the way before Jehovah; and then, the gathering being accomplished, he suddenly or promptly comes to his temple. (Mal. 3: 1) The temple is made up of the anointed ones of God. (2 Cor. 6: 16) He comes for the purpose of judgment, that the approved ones may offer unto the Lord an offering (service of praise) in righteousness. He makes clear the truth to those gathered ones that they may continue to offer sacrifices of praise unto the Lord and to do this in harmony with his will. The Lord sits as a refiner to try, test and refine those whom the sons of Levi foreshadowed.—Mal. 3: 1-3.

During the period of time elapsing from Pentecost until the second coming of the Lord many persons have heard the gospel of truth and believed and made a consecration to do the will of God. These have been reconciled and fully justified and taken into the covenant by sacrifice. Not all of such have remained faithful unto the Lord, however. In fact, the greater number have been unfaithful to God. The chief responsibility for such unfaithfulness lies at the door of the clergy. The people have looked to the clergy as their spiritual advisers. These men claiming to represent God and to speak with authority, the people for a long while received their statements as true. The clergy have led the people in the wrong way. Not only have the clergy participated in the politics of this evil world, but they have resorted to all the wicked tricks of politics. They have schemed for position and advantage and have used their high and influential office as clergymen to accomplish their selfish purposes. The politics of this world are under the supervision and control of Satan its god. (2 Cor. 4:4) The clergy have allied themselves with the god of this world and have induced great numbers of Christians to do the same thing.

Jesus in plain phrase stated that his kingdom is not of this world, but that his kingdom was future from the time he was on earth and would be set up only at his second coming and the taking of his power. (John 18:36) The clergy were not content to be the followers of Jesus, but have run ahead of the Lord and claimed it to be their commission and duty to set up the Lord's kingdom on earth in advance of God's time. To this end they have opened their doors and

their arms and welcomed to their fold the profiteers, the politicians and the oppressors of the people. They have brought in these powerful men to the end that their church systems might be more powerful and more influential. These profiteers and oppressors have become the principal ones in their flocks, wielding the power and influence of the organization. One error of the clergy led to another until, fearing to oppose the powerful and influential ones of their congregations, they have repudiated the Bible and have told the people to believe anything that they wanted to believe, just so they remained in the church organization.

The clergy have advocated war and urged the people to engage in the wholesale murder of their fellow creatures. They have used their church edifices as recruiting stations. They have gone so far in their blasphemous course that they have told the young men to enlist in the war and that if they should die upon the battle-field their death there would be a guarantee that they would be taken immediately to heaven and counted in as a part of the great sacrifice of our Lord.

The influence of the clergy has led the great mass of professing Christians away from full devotion to the Lord and has caused them to mix with the world. To the people they have misrepresented the truth and have opposed God's witnesses in an effort to give the people the truth. By threats and coercion the clergy have held back a great many timid Christians from hearing the truth. So desperate have they been that they have wilfully misrepresented God's plan and have influenced their parishioners to close their eyes and ears to the hearing of the message of truth. When

God's command came to gather together his saints who had made a covenant with him by sacrifice the clergy used all their power and influence to prevent such gathering. They have succeeded in turning millions away from the Lord and his service.

To be sure the clergy are not of those who are gathered unto the Lord. Nor are those Christians who have permitted themselves to be held back from God and his truth by the influence of the clergy, of the class that is gathered unto the Lord. Those Christians who love God and have been held back by reason of the influence of the clergy or held as prisoners, within the meaning of the Scriptures, have cried unto the Lord. Under their covenant they are appointed to a sacrificial death; but, having been held back from faithfulness by the influence of their prison-keepers, the clergy, the time comes when they cry unto the Lord. Concerning this the prophet says: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." (Ps. 79:11) God hears their cries and the time comes for him to release them. —Ps. 102:19, 20.

All who have been taken into the covenant by sacrifice have been offered the great privilege of being witnesses to the majesty and loving-kindness of God and to the outworking of his great plan for the reconciliation of man. Of and concerning himself the chief One, Jesus, said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) What is true of Jesus applies to all those who are taken into the cov-

enant by sacrifice. Each one of such not only is granted the privilege of hearing the truth but was appointed a witness to the truth. The only way whereby such can be true, loyal and faithful unto God is to be witnesses to the truth as opportunity affords. The Lord sees to it that such have opportunities. Such is a part of his great plan for leading the people in general to reconciliation with himself. A witness is one who gives testimony. The testimony concerning God and his plan for the reconciliation of man must be given, and it is his will to have it given by his anointed when they are gathered together during the second presence of the Lord.

CHAPTER VIII

Ministry of Reconciliation

JEHOVAH'S expressed purpose is that all men shall in his due time be brought to an accurate knowledge of the truth. (1 Tim. 2:3-6) This must be done after the ransom is provided by the great sacrifice of Jesus. During the time that others are being taken into the covenant by sacrifice a testimony of the truth is given. When that covenant by sacrifice is finished even a greater testimony will be given that all may have opportunity to know the truth. During the period of time from the crucifixion and resurrection of Jesus until his second coming and kingdom what has been and is the will of God concerning the work that is to be done by Christians on the earth? That question is an important one and finds full and complete answer in the Scriptures alone. If an answer given is not supported by the Scriptures it will be confusing and harmful.

Confusion

The true mission of a Christian on earth is stated by the apostles in plain phrase. Those faithful followers of Jesus Christ adhered to the teachings of Christ and that which God gave also through his holy prophets. Had all professed followers of Jesus

pursued a like course there would have been no confusion at this time. Seeing that Satan the enemy has caused men to misrepresent the fundamental doctrines of God's Word, it might be expected that Satan would cause confusion as to the proper duty and course of the Christians while on earth. This is exactly what has come to pass.

The Roman Catholic church claims to be *the* church. In brief it teaches that all men fell under sin and are headed for eternal torment; that the mission of the church is to save souls from the terrible fate, and that to do so the church was organized; that through the work of the clergy in the sacrificing of the mass and by prayers and by penances souls are released from purgatory and saved from torment and eventually taken to heaven, and that all others not thus saved must spend eternity in torment.

Certain companies of Protestant systems, by and through their clergy, hold and teach that some people are elected to salvation and happiness and all others are destined to eternal torment; that even those who are elected to salvation must exercise some faith and that such faith comes by reason of hearing a message delivered by the clergy; and that the mission of the church is to warn even the favored ones to escape eternal torment and to tell the others who are less fortunate what is their fate.

Another branch of the Protestant system teaches that there is a great controversy on between God and the Devil as to which one will get the greater number of the human family; that God is, and for centuries has been, agonizing with sinners to accept the message delivered to them by the clergy and be saved and

taken to heaven; that all others who do not thus hear and obey must spend their eternity with the Devil in torment.

Other professed Christians hold that Christianity is a religion distinguished from other religions; that while some may be saved by other religions, the Christian religion is the best; and that the mission of the Christian church is to send out preachers to preach to the people the doctrines taught by the church, that the people might be brought into the church and thus be saved. They teach that millions of heathen who have died without ever having heard of the Christian religion will be saved in some way, they know not how. They further teach that if those heathen who do hear should refuse to heed and obey the message delivered by their professed Christian church, then they will be lost. When asked to explain why, then, they take their message to the heathen when they might be saved without hearing and are certain to be lost if they do not heed, they are at a loss to give any explanation.

A fair sample of what the churches and their preachers claim to be the mission of a Christian while on earth may be had from the following statement written by a distinguished clergyman, and appearing in Volume II, *Standard American Encyclopedia,* under the title "Christianity", to wit:

Christianity is preeminently the religion of redemption and of the Redeemer. It has introduced to the world the great reparative influence of a victorious love, inaugurating in Jesus himself an unceasing struggle; for that reparative influence must struggle constantly against the powers of

evil which are not magically suppressed. But this reparative work cannot consist alone in the salvation of individual souls; to be worthy of God it must strive to restore all that the original fall has blighted or destroyed—to make the fallen creature realize all its lofty destiny—that is to say, to reconstitute in man all the greatness kept in store for him, and to give him up without reserve to God, making the regenerating spirit penetrate into every sphere of his activity as into all his faculties. Hence the wide mission of Christianity to purify and raise everything that is human in the most diverse spheres of society, from the institutions which regulate the relations of men to each other to the highest culture of the intellect. This restoration of man after the divine type is the continuation and application of the redemptive work of Christ which, after having had for its first intent to form in the church a society of believing souls, pardoned and saved, called to work directly for the salvation of all that is lost, next radiates outward into all the departments of human activity. It is in this enlarged sense that we must understand the kingdom of God which the Saviour came to found in our sinful world, and of which the progress goes on only at the price of incessant struggle, which will continue to the end of time. But this general advance of the kingdom of God in its widely human extension is always proportionate to its internal development within his church, which keeps and cherishes the central hearth of the divine life whence emanate all light and heat.

By the time a person considers all these conflicting claims he is so confused that he does not know what to believe. Babylon is one of the names applied to the Devil's organization. It properly applies to every part of his organization as well as to the whole. The term therefore is sometimes applied to so-called organized Christianity, which misrepresents the Lord

and confuses the people. Jesus thus spoke of this unholy system, designating it as "Babylon", and states that it has become the habitation of devils and the hold of every foul spirit, and calls upon the true Christians to come out therefrom.—Rev. 18: 2-5.

Many clergymen, because of their inability to harmonize these conflicting claims when confronted by an inquirer, reply: 'Believe what you please. It makes no difference, just so you belong to the church. Our mission is to develop character that we may be ready to go to heaven, and you can do that as well in one church as you can in another.'

It is manifest from these confusing statements of the clergy that they have no conception whatsoever of the mission of the Christian while on earth. Instead of having the right understanding they have used Christianity for a selfish purpose. These denominations fight amongst themselves and yet they all unite to fight against the truth. It is manifest from the facts, in the light of the Scriptures, that these confusing statements are not an expression of divine wisdom but that they proceed from the Devil. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—Jas. 3: 15-18.

The fact that the claims made by the clergy concerning the mission of a Christian are numerous, conflicting and confusing, and not understandable, is

conclusive proof that what they answer does not proceed from God but emanates from the enemy Satan. "For God is not the author of confusion." (1 Cor. 14:33) Every sincere Christian should earnestly desire to ascertain what is God's will concerning a Christian while on earth, as well as hereafter. He will find that wisdom which proceeds from the Lord is pure, peaceable, gentle, and full of good fruits.

True Mission

A Christian is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1:18) "Church" means called out ones. Jesus is the Head of the church. It is God who has set the members of the church in the body as it pleases him and it is God who clothes the church with authority, both the Head and the members thereof. (1 Cor. 12:12-14, 18) It follows, then, that the only way to ascertain what is the proper work of Christians while on earth is to ascertain what work Jesus did while he was on earth and what he commanded the body members to do.

Many have claimed to accept Christianity because they believed it to be better than some other religion. In this they have been wrong. Christianity is not a religion. Religion is an outward form or ceremony by which man indicates his recognition of the existence of a supreme power. All peoples have some kind of religion. True Christians are not given to forms and ceremonies, but seek through God's Word to ascertain

his will and, learning it, they do his will without regard to time, place or conditions. When Jesus was on the earth he never indulged in formalism nor performed any ceremonies. He ate the passover, not as religious formalism but for the purpose of showing the picture which foreshadowed the reality of the great sacrifice, which sacrifice he made of himself. His followers observe annually the memorial of his death, not as a formalism but to keep in memory the purpose of his death. Jesus rebuked the Pharisees for their outward formalism.—Matt. 23:13-29.

Even in these latter days, when consecrated ones have learned that the doctrine of eternal torment and kindred doctrines are false, as Satan himself, they look upon the heavenly calling of a Christian from a very narrow viewpoint. They say: 'How glad we shall be when we can escape the trials and woes of this wicked world and be taken to our eternal home in heaven, there to bask in the sunshine of God's love!' The faithful performance of their divinely-given commission is scarcely ever thought about. They say: 'We must develop character and get ready to go to heaven.' There is no record in the Scriptures that Jesus ever bemoaned his condition on earth or claimed he wanted to get away from the trials and woes of the wicked world and go to heaven. Never at any time did he say anything about developing character that God might take him to heaven. It is true that he prayed to his Father to glorify him with the glory which he possessed before he came to earth, but that was after his work on earth had been completed. He did not even request the great reward of immortality. It is true that the Christian has the hope of immor-

tality set before him and rejoices in this hope; but if that alone constitutes the inducing cause for him to be a Christian, he is coming far short of that which God purposed for him.

Jesus said he came to earth because his Father sent him. "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) 'I came in my Father's name.' (John 5:43) He did not come to magnify his own name nor to shine amongst men. (John 5:20) He came to earth to work and he was always diligent in doing that work. He said: "I must work the works of him that sent me." (John 9:4) Furthermore he said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) The clergy claim to be ministers, but they always desire some one to minister to them. God foretold this through his prophet.—Isaiah 56:10, 11.

Jesus said he came to minister. A minister is one who is clothed with power and authority to represent a higher power or authority and who attends to the duties of his office and renders service. He is the representative of a government or power. He is an ambassador performing service in his official capacity. His authority is limited by the commission received from the one appointing him. Ministry means the act of serving in harmony with the delegated power or authority. It is the act of performing the duties or functions of the office of a minister. Ministry of the Christian therefore means the act of serving in harmony with the power and authority delegated to such by the great Jehovah God.

The Commission

Those whom God anointed with his spirit he commands to do his work. The commission of authority which he bestows upon Christians is set forth in his Word: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

Jesus read this commission in the presence and hearing of others and applied it to himself. (Luke 4:18-21) All the body members receive the same anointing through the Head and are called upon to do a work similar to that which Jesus did. (2 Cor. 1:21; 1 Pet. 2:21) When Jesus had finished his work on earth and was about to take his official departure from his disciples, he said to them: "As my Father hath sent me, even so send I you." (John 20:21) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy spirit." (Matt. 28:19) This proves that God has a work for Christians to do while on earth, and they can not be idle and yet please the Lord. That work

consists in telling the truth concerning God and his plan for the reconciliation of man to God.

After Jesus had ascended into heaven the apostles realized that they had a work committed to them which they must do. They immediately set about to seek some one to put in the place of Judas, who had been given a part in the ministry and who had forfeited that right. (Acts 1:17, 25) Later Paul was chosen as one of the apostles to bear the name of the Lord before the nations. (Acts 9:15) He did the work committed unto him, even though there was much opposition. He said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul was anointed as a member of the body of Christ. All true Christians are likewise anointed by the spirit of Jehovah as members of the body of Christ. All such are called to the heavenly calling. Addressing these Paul says to them: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house."—Heb. 3:1, 2.

That admonition is to the effect that Christians while on earth are to give attentive heed to the things which Jesus did and go and do likewise. The fact that the apostle calls upon Christians to consider Christ Jesus, is of great importance. Jesus was on earth charged with the ministry of God's Word. He was God's Apostle and Ambassador. He declared that the Word of God is the truth and that he must tell it to

those who would hear. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) That which the Apostle Paul emphasizes in connection with the ministry of Christ Jesus is that he was faithful to God, who appointed him as his minister. (Heb. 3:2) When he had finished his work on earth he received the high title of "The Faithful and True Witness". (Rev. 3:14; 19:11) Those who will gain the prize of joint-heirship in heaven must likewise be faithful unto God in the performance of the work given them to do.—Rev. 2:10.

Ministers of God

The anointed ones are God's ministers; therefore God's servants. Each one is a servant or steward and all the faithful ones collectively constitute the Servant of God, of which Christ Jesus is the Head. (Isa. 42:1) Many a man has been turned away from God and from his faithful service because he thought more highly of himself than he should think. That was due to Satan's interference. That enemy plants seeds of pride in the mind of man. Man becomes impressed with his own importance. He begins to desire and receive the plaudits of men. He forgets God and looks upon himself and deems himself important. He then becomes haughty, austere and proud. "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) He soon falls to the blandishments of the enemy and ceases to be God's minister.

Then others coming to a knowledge of the truth are induced to look upon men who have preceded

them as great. They look forward to the time when they themselves may be great and receive the praises of men. They praise men who have been their leaders, and forget God and their obligations to their covenant to do God's will. Seeking honor and glory for self or glorifying men, they fall into the snare of the Devil. They begin to think their personal appearance is important, to wear a special garment to attract the attention of others, and sit on the platform and fold the hands and strike an attitude of devotion to be seen of men, to assume a pious face and sanctimonious voice to be seen and heard of men. To do such things is to forget one's real commission and to fall into the snare of the enemy. To sing the plaudits of men who are teachers or leaders tends to turn the mind away from God and from his service. The attempt to be man-pleasers leads one into the snare of the enemy.

The true servant or minister of God seeks always to faithfully represent God and to please him. Paul did not sing the praises of other men, nor did he seek to exalt himself in the eyes of men. He said: "Let no man glory in men." "Glorify God in your body." (1 Cor. 3:21; 6:20) Concerning himself and the ministry committed unto him and to his fellow servants he said: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." "Therefore, seeing we have this ministry, as we have received

mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. 3: 1, 5, 6; 4:1, 2.

Every true Christian is a new creature. "If any man be in Christ, he is a new creature." (2 Cor. 5:17) A creature consists of a mind, will, heart and organism. The organism of the new creature in Christ is the body of human flesh. It is weak and imperfect. It is this new creature to whom is committed a part of the ministry of reconciliation; therefore the apostle, in speaking of this ministry committed to him and to his brethren, refers to it as a treasure. It is indeed a treasure, because a very important mission. He said: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) Some have erroneously used this scripture to show that a new creature is something separate and distinct from the man who is a Christian, and is inside of him and must be developed. This is not at all what the apostle meant; but what he did mean is that the new creature in Christ has committed to him this ministry and, he being an earthen vessel and imperfect, God has arranged it thus in order that the excellency and the power may not appear from man but may appear, as in fact it is, from God. It is this valuable thing or great treasure, namely, the ministry, which Jesus referred to as the talents, the kingdom interests, committed to his followers on earth. What, then, is the ministry which God has given to his anointed ones? The answer is that it is

the ministry of reconciliation. Those who have been brought into Christ have become new creatures. Before becoming new creatures they must be reconciled to God by justification. As new creatures they are given the commission that was given to Jesus because they are members of his body. Their work on earth, therefore, is to tell the people of God's gracious plan for the reconciliation of man to himself. Upon this point the apostle's argument is: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:17-19) The gist of the apostle's argument here is that all things proceed from Jehovah; that he has reconciled the church to himself by Jesus Christ; and that to the members of the body of Christ he has committed the ministry of reconciliation; that God is in Christ reconciling the world to himself; and that his body members are ambassadors for Christ and as such must perform the office of an ambassador.

Ambassadors

An ambassador is one appointed by a higher authority to represent that higher authority in a foreign country. Jesus was the great Ambassador of God his Father when he came to earth to do a work in his Father's name. God was then and there speaking

through Christ his message of reconciliation, telling the people how man can be reconciled. Jesus laid down his life in death, which constitutes the basis for reconciliation. His death provided the ransom price, which ransom price presented as a sin-offering constitutes the atonement or expiation of the sin of man. The ransom price, however, and the sin-offering do not constitute the reconciliation of man.

The terms "ransom", "sin-offering" and "reconciliation" should not be used synonymously. To be sure, there could be no reconciliation without the ransom price being provided and presented as a sin-offering, but what would that great ransom sacrifice avail man if he knew nothing about it? He must first have knowledge. It is the will of God that all men be saved and then brought to an accurate knowledge of the truth. (1 Tim. 2:3, 4) The ransom and sin-offering open the way for reconciliation, and then the truth of this great fact must be brought to man and man be given the opportunity of accepting the gracious provision or rejecting it. In support of this the apostle says: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:18.

There could not be a gift without the party to whom the gift is made having knowledge of the offer. A man is in great need of money. Another offers him a gold coin, but the man is blind and deaf and does not know of the offer. The gift fails for that reason. The human race is in great need of life. God is the source of life. 'Life is a gift from God through Jesus Christ our Lord.' (Rom. 6:23) To be reconciled to God

means life to man. God is the great Giver, and he gave his beloved Son that man might live. Man must be brought to a knowledge of that fact.

Jesus as the great Ambassador of his Father told his disciples and others who had hearing ears of God's purpose to reconcile man to himself. When Jesus was leaving his disciples he appointed them to be ambassadors to carry the same gracious message of truth to the people. (John 20:21) Peter says: "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:42, 43) But how could man believe without some knowledge upon which to base that belief? He can not believe the truth until he hears the truth. In support of this conclusion Paul wrote: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10:14, 15.

This means that the ambassador of the Lord is to preach the truth as set forth in God's Word and not to express man's wisdom. All true Christians who are therefore anointed of God are appointed and commissioned as ambassadors of Christ and of God to tell the people the truth concerning God's plan. Having been themselves reconciled to God and brought into Christ, they have become a part of God's organiza-

tion. They are no longer any part of this world, which is the Devil's organization. The enemy's organization is a foreign government in opposition to Jehovah's organization. While the Christian is in that foreign and enemy government the Christian must faithfully represent God's organization and keep himself separate and distinct from Satan's organization. If he becomes a friend of the world he becomes the enemy of God. This proves that the clergy who have joined forces with the political and financial powers of this world have become God's enemies. (Jas. 1:27; 4:4; 2 Cor. 6:15-17) The vocation of the ambassador of God and Christ is to tell God's truth. He is not to exalt himself nor to make the people believe that he is giving out his own message of wisdom. He is to tell the truth as set forth in the Scriptures, that the people may know that Jehovah is God and that Christ is the great Redeemer and Deliverer of man.

Perfecting of the Saints

Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Do not these words prove that the chief work of a Christian while on earth is to make himself perfect? Therefore is not the chief work of a Christian to 'develop character'? It is true that the Christian must be made perfect if he would be a joint-heir with Christ Jesus in glory. But how is he to be made perfect? Jesus said to the young man who wanted an answer to that question: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow

me." (Matt. 19:21) Those words of the Master mean that the Christian must be completely and fully devoted to doing God's will. Jehovah God is perfect and holy because all of his ways are right.—Ps. 18:30.

The Christian must be made perfect by following the right course of action, which course of action is marked out in God's Word. No one can even begin to take that right course until he has made a full consecration to do God's will. He must completely forsake Satan's organization and become a part of God's organization. That is what Jesus meant in telling the young man to sell his all and come and follow him. The Logos was perfect. He became a man and as a man he was perfect. It is written of and concerning Jesus Christ: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) He was made perfect through the things that he suffered. (Heb. 2:10) It was after his complete consecration and after his anointing that Jesus was made perfect, which perfection was accomplished by that which he suffered. The suffering here mentioned could not have been his death. What is meant, then, by being made perfect by the things he suffered?

God had promised him the highest place in the universe next to himself. Before granting his beloved Son that great prize, the Son must be put to the severest test and his loyalty, faithfulness and devotion to God must be proven by that test. Being subjected to that test caused him great suffering because he was opposed by the Devil and all of his instruments. Under this test he learned to be completely obedient unto

God's will. He suffered because of his obedience unto God's will. He suffered because of his faithfulness and loyalty as God's ambassador in telling the truth. He always told the truth and refused to compromise with Satan or any part of his organization. His course of action and complete devotion to God brought upon him the reproaches that had previously been heaped upon God by Satan. "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) When Jesus came to earth these reproaches fell upon him because he was the Son and faithful Ambassador of God. By reason of his unswerving devotion to the course of righteousness under the most adverse conditions he proved his faithfulness and loyalty and devotion to his Father, and God therefore raised him out of death and gave him the prize of immortality and made him the author of eternal salvation unto all them that follow in his steps.—Phil. 2:5-11; Heb. 5:8, 9.

It, therefore, logically and Scripturally follows that all of his body members must be made perfect in a like manner. Each one must prove his faithfulness and loyalty as the representative of God. Such devotion and faithfulness is required of each one who is a steward of the Lord. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4:1, 2) Such faithfulness and devotion brings reproaches upon the Christian.—Rom. 15:3.

The clergy have not been willing to preach Christ and him crucified and to faithfully represent God.

They have preferred to compromise with the Devil's organization and receive the approval and plaudits of men of this world. For this reason they are disapproved. Many who have started out to be the true followers of Christ have fallen into the same trap of the enemy. The true Christian delights to tell the truth, and because he tells it faithfully and joyfully he is the target of the enemy and is subjected to all manner of reproach and persecution at the hands of Satan the Devil and the clergy who represent the Devil. That is the reason why humble and faithful Christians are persecuted and suffer as Christ suffered. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Pet. 4: 12-14) That such is the means that God has chosen to perfect the saints the Apostle Peter further testifies: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Pet. 5: 10.

Jesus stated the same thing, in substance, to his disciples in the parable of the vine and the branches. The substance of his statement is that Jehovah God is the husbandman, Jesus Christ the vine, and his body members the branches. (John 15: 1-10) He then stated that the Lord is pleased with those who bring forth

much fruit. The fruitage which he sought was not the saving of souls for heaven, nor was it 'character development'. The fruitage was and is a people to do his work on earth at the time he intended it to be done, and to do it joyfully. "For this is the love of God, that we keep his commandments; and his commandments are not burdensome."—1 John 5: 3, *Diaglott.*

Jehovah did not appoint somebody else as the husbandman; but he is the one who looks after his vineyard, and his true and faithful servants do his service joyfully and to the honor of his name. The chief office of a vine is to bear fruit, that by its product it may cheer God and man. (Judg. 9: 13) Jehovah planted The Christ, Head and body, that his name might be glorified. (Isa. 61: 3) Being faithful unto God as his ambassadors in loyally and faithfully keeping his commandments is pleasing to God. Bearing the message of God's plan of reconciliation and telling men of his loving-kindness brings cheer to man. This is the real fruitage. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—1 John 2: 5.

The perfection of the new creature is gained by continual faithful and joyful devotion to God in declaring the message which God gave to him to declare and to do that unto the end.—1 John 4: 17, 18.

Saving Souls

God has not been attempting to save souls for heaven, nor has he commissioned any one to save souls for him to go to heaven. During the period of sacrifice,

or Christian era, God has been taking out a people for his name. (Acts 15: 14) Those so taken out become God's people for a purpose, and that purpose is the vindication of his name and showing forth the glory of God by telling the people the truth concerning him. —1 Pet. 2: 9, 10.

The importance of the second coming of Christ was stressed by Jesus and by his apostles. The first period of his second presence is a time of preparation during which the work is done of gathering together those who have been taken into his covenant by sacrifice. (Ps. 50: 5) When Jesus ascended on high he must wait until God's due time for him to take his power and reign. (Ps. 110: 1) The physical facts show that God's due time arrived in 1914 and that then he set his beloved Son upon his throne. (Ps. 2: 6) That time was marked by the anger of the nations of Christendom and the great World War. That was the legal end of Satan's world and there ouster proceedings against Satan began.—Rev. 11: 17, 18; Matt. 24: 3-8; Ps. 110: 2-6.

Then the Lord, as foretold, came to his temple for the purpose of judgment: first the judgment of his professed people, and then of the nations. (Ps. 11: 4-6; Rev. 11: 17-19; Mal. 3: 1-3; Matt. 25: 14-30) The physical facts show the fulfilment of this prophecy by the Lord's coming to his temple in 1918. Following that time the ambassadors of God and Christ must give a clear and bold testimony to the truth that the people might know that Jehovah is God, that Christ is King, and that they might know of God's plan of reconciliation of man to God. Since that time in particular the great issue before the minds of the people

of earth is, Who is God? Satan the Devil has turned the minds of the people of the world away from the true God. Now Jehovah is saying to his faithful ambassadors who have been gathered into the temple condition: "Ye are my witnesses, . . . that I am God." (Isa. 43:10, 12) These faithful ambassadors must bear witness to the glory of God's name. God will have this witness given before he dashes to pieces Satan's wicked organization; and his faithful ambassadors, in obedience to the Lord's command, must give the witness.—Matt. 24:14, 21, 22.

Since 1918 faithful Christians on earth, known as the International Bible Students, have been engaged in giving a vigorous witness to God's plan of reconciliation because the time has come for that testimony to be given. The present work of Christians on earth is to be the faithful witnesses unto Jehovah of and concerning his goodness and his plan. That is the only reason or excuse for a Christian to be now on the earth.

On coming to his temple and taking account with his servants who have been brought into the covenant by sacrifice, Jesus Christ found some faithful and some unfaithful. (Luke 19:12-28) Those whom the Lord found faithful and approved he designates "the remnant" because they obey God's commandments. (Rev. 12:17) A great number of those who have been less faithful go to make up that unnumbered multitude of Christians who are saved to life as spirit beings and become servants before the throne of God in heaven. (Rev. 7:9-17) Many of these are now held as prisoners in the denominational church systems. The prison-keepers are the clergymen of the various denominational systems. Each clergyman is, as he

claims, a watchman of his own congregation. (Isa. 56:10, 11) By threats and coercion and false statements these clergymen, as prison-keepers, hold the timid Christians in their prison-houses. These timid ones are put in fear of the clergymen and are thus held in the enemy's snare.—Prov. 29:25.

In all denominational church systems there are doubtless sincere Christians. They see that the clergymen and their leaders have departed from the Word of God and teach contrary to his Word. They see that the nations that claim to be Christian are anything but Christian and are saying, 'Where is God?' God foreknew the condition of these prisoners and caused his prophet to foretell that condition and to give expression to the heart sentiments of the prisoners in these words: "O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those who are appointed to die."—Ps. 79:8-11.

These are spoken of as prisoners who are appointed to die because they were taken into the covenant by sacrifice, having consecrated themselves to do God's will, and were called in the hope of being a part of Christ. (Eph. 4:4; Ps. 50:5) They must die as human beings in order to be resurrected as spirit beings.

There must now be given a witness for the benefit of these prisoners that they may have an opportunity to separate themselves from the denominational prison-houses and take their stand on the side of the Lord. The faithful remnant class who are the ambassadors of God and Christ upon whom the spirit of the Lord rests must give this testimony. To such servant class God says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:1, 6, 7) This work must be finished before God proceeds with the work of reconciling the world in general.

The faithful ones composing the remnant class have been taken into the covenant by sacrifice and are now gathered together as God commanded. (Ps. 50:5) As ambassadors of God and of Christ, amongst other things they must now declare the day of the vengeance of our God. It is the time for the vindication of his name. (Isa. 61:1, 2) These prove their love and devotion to God and are made perfect therein by continued faithfulness in boldly testifying to the truth in this day of judgment. (1 John 4:17, 18) Continuing faithful therein unto death these will receive the crown of life. (Rev. 2:10) It is therefore not the duty of the Christian on earth to convert the world nor to save souls to God. God has a better way of doing that and he will do it under another covenant.

Relationship of Covenants

There is a vital relationship between Jehovah's covenants, all of which relate to the reconciliation of man to himself. In the Abrahamic covenant Abraham represented God, Sarah the wife represented the covenant itself, while Isaac the only son represented the "seed". The Abrahamic covenant produced the "seed" of promise. The law covenant made in Egypt served as a schoolmaster to hedge about and protect the natural descendants of Abraham until the time came for the making of the covenant by sacrifice. The covenant by sacrifice is employed to prepare the "seed" through which the blessings shall come to all the families of the earth. The "seed", while in course of preparation, are the ambassadors of Jehovah in the earth to declare his message. That covenant by sacrifice being fully completed, then God proceeds with the reconciliation of the world in general by and through another covenant. All of these covenants testify to the goodness and the glory of Jehovah God.



Christ and The Rich Young Ruler — *J. M. H. Hofmann*

It pleased God, however, that there might be taken from amongst men other willing ones who should be taken into the covenant by sacrifice. . . . Jesus said to the young man who wanted an answer to that question: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:21) Those words of the Master mean that the Christian must be completely and fully devoted to doing God's will. The Christian must be made perfect by following the right course of action, which course of action is marked out in God's Word. *Pages 218, 255.*



Memorial Supper — *Joseph Aubert*

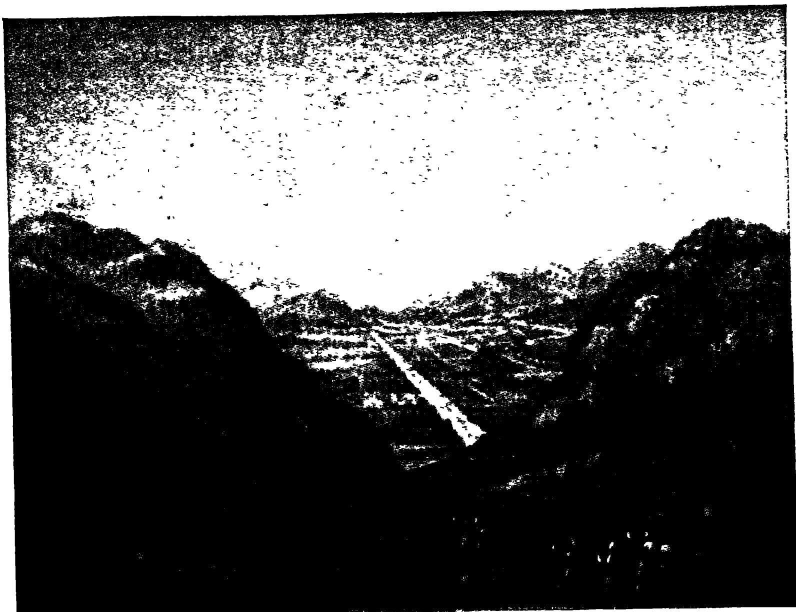
By his prophet he said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." . . . The basis of that new covenant is his own blood shed for man. Jesus designated his blood poured out as the blood of the new covenant. *Pages 269, 281.*



Death and Burial

A. L. Girodet de Roucy-Trioson

The millions of heathen have gone into hell without ever having heard the truth of God's plan for salvation. Millions in the lands called Christian . . . have also gone into hell with their minds filled with error and without having any conception of God's gracious purposes toward man. . . . All must be brought forth and given a knowledge of the truth in order that they may be put on trial and have an opportunity to accept the truth that Jesus Christ is the Redeemer of man and that God through him has provided salvation for all. *Pages 310, 311.*



The King's Highway — Charles Eicher

The new covenant was made for and in behalf of sinners and will be inaugurated to bring man into reconciliation with God. That covenant will contain statutory laws commanding people to do that which is right and prohibiting them from doing that which is wrong. . . . The people waiting to enter upon the highway are of the sinner class. But now they will have a sure and certain Guide, and there will be no occasion for them to mistake as to what is the right way. As they there wait, they are anxiously seeking the way to Zion. *Page 318.*

CHAPTER IX

The New Covenant

JEHOVAH having made promise to bless all families of the earth, it is certain that he will make all the necessary arrangements for such blessing and that such arrangements will be consistent with justice. Looking to the reconciliation of man to himself, God promised to make a new covenant with Israel and Judah and through such covenant all mankind may have an opportunity for complete reconciliation. By his prophet he said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31: 31, 33.

By the term "new covenant" is not meant that the covenant is a modern one, nor that it embodies entirely new features. The law covenant made in Egypt served as a typical model of the new covenant. The latter is called "new" because it is another arrangement that will accomplish fully what the law covenant in Egypt could not accomplish. The law covenant was definitely abolished and taken away; hence the new covenant is not a renewing of the first or law covenant.

The covenant made in Egypt, which is the law covenant, continued for 635 years after Jeremiah prophesied concerning the new covenant, as set forth in the above text. That shows that the law covenant was not old because of age, nor the new covenant new because not known about prior to the making of it. The Abrahamic covenant was made 430 years prior to the making of the law covenant in Egypt, and yet the Abrahamic covenant is not called old.

Paul states that Sarah represented the Abrahamic covenant and Hagar represented the law covenant. (Gal. 4: 24) After the death of Sarah Abraham did not renew his relationship with Hagar, but he took a new wife, whose name was Keturah. By Keturah Abraham had six sons. It is quite clear that Keturah represented the new covenant in the same sense that Hagar represented the law covenant in Egypt. This picture also teaches that the new covenant is not a renewing of the old, but that it is entirely a new arrangement.

Why With Jews

Was God under any obligation to the Jews to provide for and make a new covenant with them? The covenant which God made with Israel in Egypt they repeatedly broke. He was under no obligation to make with them a new covenant. They provoked God by turning to the Devil's organization. For this God told Moses he was disposed to destroy the Jews. "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto,

and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exod. 32:8-10.

Moses was a lineal descendant of Abraham. God could have made a new nation with Moses as the beginning thereof and could then have entered into a covenant with that nation. He could have carried out his purposes just as well in that manner. God did not destroy the Israelites. And why did he not destroy them? Because Jehovah's own name was involved. Not only had he made promise to Abraham and his sons, but Shiloh had been promised through the line of Judah. Moses made a plea to God and said to him: "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."—Exod. 32:12-14.

Other scriptures show that the name of Jehovah was involved. "Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us." (Jer. 14:21) God

had given his word, and both his name and word were involved. This was the good and sufficient reason why Israel was not destroyed. "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." (Isa. 48:9) "But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. . . . Then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out."—Ezek. 20:9, 13, 14.

Jehovah would have Israel and all of his creatures to know that he is the only true God and that life can not be had except as a gracious gift from him. This is proven by his words through his prophet: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."—Ezek. 20:34, 44.

Parties to Covenant

Jehovah makes the new covenant on one side; and who is in the other side of the covenant? According to the words of the Prophet Jeremiah it is Judah and Israel: "I will make a new covenant with the house

of Israel, and with the house of Judah." Through his prophet God said to them: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." "And I will establish my covenant with thee; and thou shalt know that I am the Lord."—Ezek. 20: 36, 37; 16: 62.

But how could Israel be brought into the covenant, seeing that Israel is at enmity with God? The answer is found in the words of God through his prophet: "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 50: 4, 5.

Be it noted that they must come to Zion to join themselves in covenant with Jehovah. They can not of themselves make a covenant with the Lord. Zion is God's organization. Christ Jesus being the chief One of Zion, the name applies to him individually and specifically. The houses of Israel and Judah being at enmity with God are not competent to enter into a covenant with Jehovah. The same is true with reference to all men. Israel therefore must have some one who is competent to act for and in her behalf and to assume the responsibility of the covenant and to treat directly with Jehovah God. Concerning this qualified One, Paul writes: "And so all Israel shall be saved: as it is written, There shall come out of

Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11:26, 27.

The contracting parties, therefore, are Jehovah on the one side and the ONE whom Jehovah designates to act for and in behalf of Israel as Israel's representative. That One must be able to lift the disability from Israel and to take away her sins. The Jews are included in the ransom sacrifice given for all because Jesus gave his life a ransom for all. (1 Tim. 2:5, 6) Jesus also redeemed the Jews from the curse of the law by nailing it, the law covenant, to the cross and abolishing it. All their lifetime the Jews were in bondage because of their inability to keep the law, which shows them to be sinners and therefore in bondage to sin and death. The covenant by sacrifice made at the Jordan brings this profit to the Jews, to wit, a way for them to be relieved from the disabilities under which they rested. The covenant by sacrifice was made at the Jordan. God counted it finished from that time forward.

Having redeemed the Jews from under the bondage which rested upon them, Jesus at once became the rightful owner of the Jews, and it became his right to act for and in behalf of Israel. He was competent to act and is the One selected by Jehovah to act in making the new covenant. The Jews are not even to this day competent to enter into a covenant with Jehovah God. If we should find from the facts that the new covenant has been made, then surely it could not have been made directly with the Jews. The Scriptures show that Christ, the Head of God's organization and coming out of that organization, Zion, is the

One who acts for and in behalf of Israel and by whom Israel is brought into the covenant. Abstractly stated, the new covenant is made by Jehovah on the one side and by Christ Jesus on the other side as the legal representative of Israel, composed of the houses of Israel and Judah.

Jacob's name was changed to that of Israel. Israel was a grandson of Abraham. In line with his promise to Abraham God had said to Israel: "In thy seed shall all the families of the earth be blessed." (Gen. 28:14) Judah was a son of Israel, and God had promised that the descendant of the line of Judah should be the One through whom the blessings would come. "Unto him shall the gathering of the people be." (Gen. 49:10) Jesus was of the house of Judah. He is designated, "The Lion of the tribe of Judah." (Rev. 5:5) It was with the descendants of Israel that God made the law covenant. Israel, Judah and all of their descendants were imperfect, and none of them could do that which was perfect. The Israelites could not keep the law perfectly. Jesus kept the law perfectly and fulfilled every jot and tittle of the law. (Matt. 5:17, 18; Col. 2:14) He was born a Jew under the law; and being a lineal descendant of the house of Judah according to the flesh, and keeping the law perfectly, he became the rightful owner of every blessing promised to Israel and Judah. Therefore when God said that he would make a new covenant with Israel and Judah, it follows that he would make it with the one who held all the rights that Israel and Judah and their descendants could have held if they had been perfect. The new covenant could have been made with no one else than the perfect man Jesus and with him in be-

half of all mankind, for the purpose of effecting reconciliation of mankind to God.

When and Where Made

The Scriptural proof is overwhelming that the new covenant was made between Jehovah and Jesus at the time of the slaying of Jesus as the real passover lamb. On the fourteenth day of Nisan, 33 A. D., Jesus met with his disciples at Jerusalem and ate the passover lamb as enjoined upon Jews by the law. He, being the One foreshadowed by the passover lamb slain in Egypt, was the one to fulfil the picture, the fulfilling of which required his life. It was necessary for Jesus to eat the passover before he died. At the conclusion of the eating of the passover lamb on the fourteenth day of Nisan, 33 A. D., Jesus instituted the memorial of his death. At the same time he designated his blood poured out as the blood of the new covenant. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:27, 28) The word in this text translated "testament" is from the same root word translated "covenant". It is the first time the Greek word, which is translated covenant, appears in the New Testament. These words were spoken by Jesus, and he alone on the earth at that time was competent to understand and express the meaning of the passover. Jesus was here referring to his own

blood, which was poured out that same day. The shedding of that blood was foreshadowed by the blood of the passover lamb slain in Egypt at the time the law covenant was made. The words of the prophet show that the law covenant was made in Egypt: "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." (Jer. 31:32) The day Israel was led out of Egypt foreshadowed the day of the death of the real paschal Lamb and fixes the time for the making of the new covenant.

Paul, writing concerning the institution of the memorial of the death of Jesus on the night of the same day in which Jesus died, says: "After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11:25) Paul spoke with authority, and the only proper conclusion that can be had from his words is that the covenant was then and there made and the blood of Jesus shed that day was the blood of that covenant which made it sure and firm. In the same connection Paul said: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16) He referred to the same cup which Jesus said is the blood of the new covenant.

In support of this conclusion are the words of Paul later written: "For a testament [covenant] is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:17) Rotherham renders the text thus: "For a covenant

over dead persons is firm, since it is not then of force when he is living that hath covenanted." The *Diaglott* says: "A covenant is firm over dead victims."

In the law covenant made in Egypt, Moses contracted in behalf of Israel, and the blood of that covenant was the passover lamb. In a representative capacity Moses there died, the lamb dying for him. On that fourteenth day of Nisan, Moses, representatively dying, foreshadowed Jesus who actually died on the fourteenth of Nisan, 33 A. D. A testator is one who dies after having made a will or covenant. Jesus was the covenanter or testator, and after making the covenant he died on the same day. Jehovah was on the other side of the covenant, and he could not die. It was the man in the covenant that died. This definitely fixes the date of the covenant beyond question of a doubt. But God really supplied the victim for death, namely, his beloved Son, and thereby Jehovah shared in the sacrificial part. Now, says Paul, the covenant is made firm over the dead victim. The appropriate time for making the new covenant is the day that the old law covenant ended. That law covenant ended on the fourteenth of Nisan, 33 A. D., the same day Jesus died and the same day the new covenant was made.

Seeing that Jesus is the real contracting party on behalf of Israel and all mankind, the making of the covenant would not need to wait until Israel is restored or even until the time for the beginning of restoration; nor is there any reason why the blood of Jesus should be reserved until the glorification of the church and then used for the making of the new covenant. Nor is it at all necessary that the ransom price should be paid before the new covenant is made.

Mediator

The new covenant being made by Jehovah with Israel, it is manifest that a mediator is necessary. Jehovah can not consistently, and does not, enter directly into a covenant with any person or people who are not in full harmony with him. The Jews were out of harmony with him. Jesus had pronounced Jehovah's decree declaring that their house was left desolate. The Jews had rejected Jesus as their King. They had failed to keep the law covenant and were under the bondage of sin. Who then could be the mediator in the covenant for them? Essentially Jesus alone, because he was the only perfect man on earth and was in full accord with Jehovah God.

A mediator is one who stands between the competent and the incompetent party to the contract and acts in a representative capacity for and in behalf of the incompetent one. This rule is recognized in worldly organizations. A full-grown man desires to make a contract with a minor child or with an insane person concerning the property interest of such. The full-grown man is competent in the eyes of the law but the minor or the insane person is incompetent to contract. A court of proper jurisdiction appoints a third person who possesses the legal qualifications to make a contract, to act as guardian or mediator for his incompetent ward. The contract is then made and necessarily it must be made directly by the full-grown man on one side, who contracts for himself, and the qualified man on the other side, who as guardian or legal representative, contracts for and on behalf of his ward. When the minor becomes of mature age or the

insane person is restored to sanity there no longer exists a necessity for a guardian or mediator, and the office there ceases.

The Jews were incompetent because they were born in sin and shapen in iniquity. (Ps. 51:5) Their covenant with Moses as mediator on their behalf had failed because of the imperfections of themselves and Moses. Jesus made an end to the law covenant when it was nailed to the cross at his crucifixion. He fulfilled the law covenant and it became obsolete. This he accomplished by his death. "And for this cause [that is to say, because the blood of Christ purges away sin] he [Jesus] is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance." (Heb. 9:14, 15) The Jews were guilty of transgressions under the law covenant and the blood of Jesus redeemed them therefrom, and therefore he is the prepared and duly appointed One to act as Mediator of the new covenant made in their behalf and in behalf of all mankind for the purpose of reconciling all men who obey.

As further proof that the new covenant has been made and that Jesus is the Mediator thereof, reference is made to the words of Paul addressed to the church: "Ye are come [approached] . . . to Jesus the mediator of the new covenant." (Heb. 12:22-24) At the time Paul wrote these words Jesus was the Mediator and the covenant had been made, because the covenant must be made with a mediator as the only qualified one.

The Apostle Paul says concerning that covenant that it had "ordinances of divine service, and a worldly [orderly arranged] sanctuary". (Heb. 9:1) He also says that these things were a figure for a time of a better sanctuary and of divine service in connection therewith. In connection with the tabernacle in the wilderness there was a divine service, and those who ministered there were of the Levitical priesthood. In connection with the holy sanctuary, "not made with hands" but in heaven itself, Christ Jesus the great High Priest ministers. That which was done in the tabernacle of the wilderness foreshadowed what Christ Jesus would be in connection with the heavenly sanctuary. The ministry of Jesus Christ is far more excellent than that in relation to the tabernacle. By his faithfulness unto death he provided the great ransom price. In doing this he offered up himself as a great sacrifice for sin. Thereafter he offers the members of his body also, they being taken into his covenant by sacrifice by the grace of God. This service he performs as minister or priest.

What then did he obtain besides this excellent ministry? He is made Mediator of the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Heb. 8:6) The basis of that new covenant is his own blood shed for man, and this gives promise of better things for mankind than the old covenant could possibly give. The ministers of the law covenant died and were unable to save Israel in that covenant. But Jesus Christ, the Mediator of the new covenant, is able to save them to the uttermost. This is true be-

cause he lives for ever and holds the priesthood for ever. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7: 24, 25.

The new covenant therefore is established not only on better promises, but upon the precious blood of Jesus Christ, which gives promise to all who believe and obey that they shall live for ever.

Surety

It was at the Jordan that Jesus was accepted by the Father as the great ransom sacrifice. There he was appointed to assume the duties of the office of sacrificing priest. He was priest of the Most High God, therefore priest according to the rank of Melchisedec. There it was that God gave his oath that Christ Jesus shall abide as High Priest for ever and that there never would be a change. That was three and one-half years before the new covenant was made. At that time Jesus was made surety or guarantor of the new covenant. Note the argument of Paul upon this point. "By as much as this hath Jesus become surety of a better covenant also."—Heb. 7: 22, *Rotherham.*

By this much of what, is asked? Surely it was by the ransom sacrifice that Jesus became the surety of the covenant, because his is the blood of the covenant. But immediately following Jesus' consecration Jehovah gave his oath that he was a priest for ever after the order of Melchisedec. Therefore by the sacrifice of himself he was made surety of the covenant,

and in addition thereto by the oath of Jehovah the matter was made doubly sure. This is shown by the language of Paul: "And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec)." (Heb. 7:20, 21) By comparing this scripture with the *Rotherham* translation it will be observed that Rotherham omits the words in verse twenty, to wit: "he was made priest." The *Diaglott* does the same thing. These words are supplied in the *Authorized Version*. Jesus was already a priest of the order of Melchisedec, but now at the time of his consecration he was made a priest for ever with no possibility of a change and according to the rank of Melchisedec. By his blood and by the oath he was made the surety of the better covenant. Through his prophet God had said: "I the Lord . . . will give thee for a covenant of the people." (Isa. 42:6) Primarily this prophetic testimony must apply to Jesus alone. The body members taken into the covenant by sacrifice become thereafter a part of The Servant, and this is a secondary matter.

The correct conclusion therefore seems to be that at the time of his consecration Jesus was made surety or guarantor of the new covenant and that the new covenant was made at the time of his death. Since it must be made with him as Mediator for Israel and all mankind it follows that he became the Mediator of the new covenant at the time of his death at Calvary. Therefore just before he went to Calvary, and on the same day that he exhibited to his disciples the cup of

wine, he said to them: "This is [representatively] my blood [representatively] of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:28) The blood of Jesus therefore provided the ransom price and at the same time is the blood for making firm the new covenant.

Body Members Taken In

As used herein, the word "inaugurate" is intended to be understood as meaning to ratify and confirm, and cause to begin to operate or function, to establish, to initiate or begin with the first act of operation. It seems quite certain from the Scriptures that when the new covenant is inaugurated and begins to function, the church, which is the body of Christ, will have part in the mediatorial work. And why this conclusion? Because the body members have been taken into the covenant by sacrifice, and offered up by Christ Jesus as a part of his sacrifice, and therefore become of Christ, the body members functioning with him in the ministration of the new covenant.

God through his prophet says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth." (Isa. 49:8) Paul quotes this prophetic utterance and applies it to the church. (2 Cor. 6:2) This is proof that the body members of Christ are a part of The Servant and they, together with Christ Jesus the Head, are given "for a covenant of the people, to establish the earth". "To establish the earth" means to erect a stable and righteous government on earth

for man. It also proves that the body members will participate with the Head, Christ Jesus, in the administration of the covenant. Paul also shows that the prophecy has an application to the body members during the time of the selection and development of the church. In that time they are members of The Servant and are ambassadors for Christ to preach the message of reconciliation. Therefore they should see to it that this great favor from God is not received by them in vain, says the apostle.

Do the Scriptures teach that the church, which is the body of Christ, has anything to do with the making or sealing of the new covenant? The body members have nothing to do with making the new covenant, for the obvious reason that the covenant was made between God and Jesus Christ as the representative of man before any man was begotten as a member of the church of Christ. The Scriptures say nothing about the sealing of the new covenant, and certainly not that the church has anything to do with it. Referring again to Paul's argument in Hebrews 9: 17, he states that a covenant is of force or made firm over the dead victim. The man Christ Jesus was the victim of death whose blood made firm the covenant. The covenant became effective from the moment of his death. It is sure, firm, and stedfast for ever thereafter. There is no occasion then for such a thing as the sealing, as that word is used in connection with the execution of documents between earthly contracting parties.

Beginning at Pentecost, which was several days after the new covenant was made, men began to be brought into the covenant by sacrifice. The disciples

were there accepted as a part of Christ's sacrifice. This has been true of Christians since. Being brought into Christ, these have committed to them a ministry of reconciliation and it becomes their privilege and duty to serve that which is the spirit of the new covenant, to wit, proclaim to the people God's message of reconciliation. They are therefore ministers of the spirit of the new covenant because the spirit of it is reconciliation.—2 Cor. 3: 5, 6.

The law covenant was made in Egypt. Egypt is a type of the world or Satan's organization. The law covenant foreshadowed the new covenant. It is therefore appropriate that the new covenant be made in the world, and the facts show that it was made while Jesus was in the world but not a part of it. Jesus Christ on earth offered himself as the antitypical passover Lamb. At the time he was slain as the antitypical Lamb Jesus alone assumed the obligations of the covenant for its beneficiaries. The covenant became effective at that time. From Pentecost forward the first-borns have been passed over and delivered, not by reason of the new covenant, but by virtue of the sacrifice of the Lamb of God that takes away the sin of the world.

Participate in Inauguration

The body members of Christ will have part in the inauguration of the new covenant as indicated by the Scriptures. The ceremony of the inauguration of the law covenant at Mount Sinai is described by the apostle in this language: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with

water, and scarlet wool and hyssop, and sprinkled both the book, and all the people." (Heb. 9: 19) Both calves and goats were sacrificed on that occasion and the blood of both sprinkled on the book of the law and upon the people. That would indicate that Moses represented there the One pictured by the animals that were sacrificed, to wit, the calf (bullock), representing Jesus, and the goat, representing the body members of the church. Once each year the law covenant was renewed with the blood of the bullock (calf) and the goat, which were sacrificed on the day of atonement. Consistently the calf and the goat would represent the same persons on both the occasion of the inaugurating and that of the renewing of the covenant. This seems clearly to foreshadow that the body members, represented by the goat, would have something to do in connection with the inauguration of the new covenant.

At the inauguration of the law covenant Moses told the people the words of the Lord God and the people agreed to do them. At the same time, and in this connection, the sacrifices were offered by young men. "And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." (Exod. 24: 5) These "young men" well picture the younger brethren of Jesus whom Jesus has taken into his covenant by sacrifice and who by reason of being a part of Christ participate with him in the inauguration of the new covenant. These correspond to the "young men" mentioned by the Apostle John. They are the ones wholly devoted to the Lord God. "I have written unto you, fathers, because ye have known him that is from the

beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:14.

The Priesthood

The words of the apostle strongly support the conclusion that a priesthood is associated with the new covenant and the ministration thereof. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." (Heb. 9:1) The worldly tabernacle here mentioned had a service in connection therewith and was in a figure representing the true tabernacle. (Heb. 9:9) It is here on earth that the service begins that relates to the real tabernacle and real atonement day, because it was on earth that Jesus was sacrificed. That would be another proof that the new covenant was made at the death of Jesus. The yearly service in connection with the tabernacle in the wilderness would testify that there is a divine service in connection with the inauguration of the new covenant and that there would be a long period of time elapsing between the making and the inauguration of the new covenant.

Knowing that the divine services of the tabernacle in the wilderness foreshadowed the divine services of the real tabernacle, we may use the figure to ascertain what is the true meaning of the reality. On the annual atonement day of Israel a bullock was slain and the high priest took its blood and entered the Most Holy and there sprinkled the blood to make atonement for himself and his house. (Lev. 16:6) By "for himself" is meant in behalf of those who shall compose the mem-

bers of his body, the under-priesthood. By the term "his house" is meant those of the household of faith which shall include all who are justified and spirit begotten aside from those composing the members of his body, the under-priesthood. With that ceremony performed, then the high priest returned to the court, killed the goat of the sin-offering which is for the people, and carried its blood into the Most Holy and there made atonement for the sins of the people by sprinkling that blood as he did the blood of the bullock.—Lev. 16:15.

At this sacrifice the bullock represented the poured-out life-blood of Jesus Christ alone. The blood of the goat represented the body members of Jesus Christ taken into the covenant by sacrifice and made a part of the sacrifice of Jesus Christ. Therefore it essentially represented the blood of Christ in both instances, but it is the goat in which the church is represented in Christ.

The Christian era has been the time of sacrifice, during which time the members of the body of Christ have been selected. During that period of time what is being done concerning the new covenant? The body members are ministering to the spirit thereof by proclaiming the message of God's plan relative to the blessing of all the families of the earth. When the period of sacrifice is complete, as represented by the Lord's goat, then, as shown by the picture, the blood of Christ, including the body members', is presented and used to make atonement for the sins of the people. What then is to be done concerning the new covenant? Will the blood then be used as a basis for making the new covenant? No, because that covenant was

made when Jesus was on the earth. Will the blood be used then to seal the new covenant? To be sure not! Because the covenant was made sure at the time it was made, and Jesus was made surety for it even before. Nowhere in the Scriptures is the covenant spoken of as being sealed. What then is to be done at the end of the period of sacrifice?

Inauguration

When the atonement for sin is made for the people, then the time is due for the inauguration of the new covenant. The law covenant was made in Egypt and inaugurated at Mount Sinai, which represented Mount Zion. That picture shows that the new covenant is made on earth and must be inaugurated at Mount Zion, in heaven itself. It is in heaven that the sprinkling of the blood for the inauguration takes place. (Heb. 12:24) At the inauguration of the law covenant at Mount Sinai Moses sprinkled the blood both on the book and on the people. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." (Heb. 9:19) (See Exod. 24:6-8.) The book of the law represented God's expressed will, because he dictated it. As Moses read the book of the covenant to Israel, likewise will Christ publish the terms of the new covenant to Israel and to all mankind and thereby open up 'the highway of life'.

When the law covenant was inaugurated the people of Israel were at the foot of Mount Sinai, having

previously been delivered from Egypt. When the inauguration of the new covenant takes place the people will have been delivered from the world, Satan's organization foreshadowed by Egypt, and will be at the foot of Mount Zion, which is the mountain of God, to wit, his kingdom, subject to the instruction of God.

Assembly at Ceremony

Who will be present at the inauguration of the new covenant? Addressing the church, Paul says: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12: 22-24) "The city of the living God" is his organized kingdom of righteousness. The Scriptures indicate that there will be present an innumerable company of angels. Throughout the development of the divine plan these pure, holy, mighty and loyal angels, wholly devoted to God, have been performing their service. It is like God to have these faithful ones present at the inauguration of the covenant that is to reconcile mankind to himself. Then Paul says it will be the general assembly of the church of the firstborn, which shows that the church will then be complete. There the great Jehovah God, the Judge over all, will manifest his presence. Jesus, the Mediator of the new covenant, the most exalted One of the universe next to

Jehovah, will be there. Thus are shown Jehovah and Jesus, the two competent contracting parties to the covenant, at its inauguration. At that time the body members of Christ will be joined with him as one composite Mediator. These will be under-priests of Jesus acting with him and under his direction.

How about Abraham, Isaac, Jacob and the others of the faithful heroes whom we call ancient worthies? Will they be present and have a part in the ceremony? Would it be necessary for the new covenant to be inaugurated and in operation before these faithful ones are raised from the dead? No, because it is the great ransom sacrifice applied as a sin-offering that guarantees their resurrection. The new covenant has nothing to do with awakening them out of death. Those worthy men faithful to the end received a good report from God because of their faith. By faith they saw the day of Jesus Christ and rejoiced. Paul says, "They without us [the church] should not be made perfect." (Heb. 11:40) It follows then that when the church is completed, when all who have been taken into the covenant by sacrifice have finished their course, then is the due time for the bringing forth of the ancient worthies. At the inauguration of the law covenant not only were Aaron and others who were in line for the priesthood present and participating with Moses, but there were "seventy of the elders of Israel" also present. "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of

Israel he laid not his hand: also they saw God, and did eat and drink.''—Exod. 24: 9-11.

These seventy were men of importance and are called in this text ''nobles'', which means chief men or chosen men. Whom could these foreshadow if not the faithful worthies mentioned in the Old Testament and by Paul in his epistle to the Hebrews? Those faithful worthies were not all of Israel. Some of them lived before Israel was chosen. Therefore they would be featured at the inauguration of the new covenant as earthly representatives of Israel and all others of mankind. Be it noted that in the above text it is stated: ''Also they saw God, and did eat and drink''; not that they could see with natural eyes God's glorious body, but that they could see a manifestation of his power and fully understand the meaning thereof.

In describing the assembly Paul says: ''To the spirits of just men made perfect.'' (Heb. 12: 23) Those faithful men of old were justified because of their faith and loyalty to God. When the ransom sacrifice is applied as a sin-offering for the people, to remove the legal disability, that is the time when the spirit or power of life of these justified men will be made perfect. This is a further corroboration that the ancient worthies will be present at the inauguration of the new covenant. They will not be in heaven but on earth, performing some specific function at the inauguration of the covenant.

Marvelous Ceremony

At the inauguration of the law covenant at Horeb, the mount of God, the ceremonies foreshadowed the

inauguration of the new covenant at Mount Zion, or mount of God, or God's organization. About that there does not seem to be any occasion for doubt. Paul directly links the two together. As to whether there will be a grand and mighty ceremony, we have but to look at what happened at Mount Sinai. At that time Jehovah manifested his presence in a great cloud upon the mountain and there were fire, thunders, lightning, and the voice of a trumpet exceeding loud. (Exod. 19:16) Referring to this same matter Paul says: "And the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake)."—Heb. 12:19-21.

What then should be expected at the inauguration of the new covenant? The angels of heaven will be assembled there. The church of the firstborn will be there. Jesus the glorious Mediator with his underpriests will be there; and above all, Jehovah God. None of these will be visible to human eyes, but God has often manifested his presence by a demonstration of his power. The ancient worthies will be there to represent both houses of Israel and all mankind. All there would see the presence of the Lord God made manifest in the cloud, the tempest, the storm and fire, which demonstration will surely be given in a far more marvelous manner than human phrase can describe. Then all shall know that Jehovah is the great God and that Christ is King over all the earth. The

faithful worthies all died before the crucifixion of Jesus. Where have they been during all these centuries? The clergy say they have been in heaven; but in this, as in almost everything else, the clergy are wrong.

CHAPTER X

Returning from Hell

JEHOVAH'S Word, which is the truth, nowhere intimates that hell is a place of conscious torment. Satan the Devil is the father of that false and libelous doctrine; and his agents, the clergy, have used it for centuries to defame the good name of God. Without doubt many of the clergymen have believed that hell is a place of conscious torment because they were thus taught, and they have been conscientious in teaching it to the people. Being honest in their convictions and conscientious in their teaching has made them none the less the agents of Satan the enemy. The fact that one promulgates a lie, although meaning well, does not make that lie a truth. A man is the servant of him whom he serves. (Rom. 6:16) The doctrine of hell torment being a lie and emanating from the Devil, and the clergymen being the ones who teach that doctrine to the people, it follows that in teaching such false doctrine, clergymen are the servants of the Devil whether they intend so to be or not.*

Hell is not a place but it is a condition. It is a condition of death, which means non-existence. The word is often used as synonymous with grave, which means not merely the place of burial but the condition of the

*The scriptures wherein appears the word *hell* are carefully considered in a booklet of that title published by the International Bible Students Association.

dead. Following the death of Jesus upon the cross the body was taken down and buried in a sepulchre, or grave. For three days Jesus was dead. His being or soul was in hell; that is to say, in the condition of death, or out of existence. God's prophet speaking for Jesus said: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16:10.

At Pentecost, when Peter had been anointed with the holy spirit he explained the meaning of the words of the prophet above quoted and said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:29-32.

Death could not hold Jesus because it was God's will that he should live again. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24) Jesus afterward corroborated Peter's statement, saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) These words of Jesus prove conclusively that there is no life in hell, because when he was in hell he was dead, and when God brought him forth from hell he was alive. The fact that he stated that he possessed then the

keys of hell and death means that he is clothed with power and authority to bring those in hell back into existence and to remove the effects of death and bring them into full harmony with God.

The word "soul" is synonymous with the words "man", "creature," "being." Every creature is a soul. No creature has a soul. The soul Jesus was in hell, that is to say, out of existence, in the condition of death. The body of Jesus God did not permit to corrupt but otherwise disposed of it. The fact that Jesus went to hell is proof that all souls at death go to hell and therefore that the millions of persons who have died are in hell, which is the condition of death. If hell, as the preachers teach, were a place of eternal torment then Jesus could not have been brought out, nor could any one else be brought out. The fact of being brought out proves that it is not a place wherein such are kept eternally. But when we understand that hell is a condition of death, or absence of life, and that God raised up Jesus, we can see how he can bring back by Jesus all who are in hell. Because he has so promised and has clothed Jesus with power and authority to raise up the dead, he will do so.—1 Thess. 4:14-17; Matt. 28:18.

Returning from hell means bringing back the dead. Jesus raised Lazarus from the grave in order to establish faith in the minds of those who were with him that God in due time will bring back the dead. On that occasion he said, "I am the resurrection and the life," thereby meaning that God had committed to him the power of resurrection and bringing back to life those who have died. On another occasion he said to his disciples: "All . . . shall come forth; they that

have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:28, 29, *R. V.*

It is manifest from these words of Jesus that there are some men who have done good and that there are others who have done evil, that both the good and the evil have died and gone to hell, and that God in due time through Christ Jesus shall bring both the good and the evil from hell. What then is the distinction between the good and the evil? and do they all return from hell at the same time?

The Good

No one can be classed as good unless he has God's approval. No one could have God's approval without being reconciled to God. All men were born sinners and therefore without the approval of God. (Rom. 5:12) Those whom God justifies by reason of their faith in the shed blood of Jesus have peace with God because they are reconciled to him. (Rom. 5:1, 9; 8:33) During the Christian era God has justified such in order that they might be brought into the covenant by sacrifice. Such are brought into Christ and become new creatures in Christ. (2 Cor. 5:17) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) Necessarily the words of the apostle here used mean that those who become real Christians and thereafter continue loyal and faithful in their devotion to God, have God's approval and are accounted as the "good". It is concerning such that it is written: "According as he hath

chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4) To be holy and without blame in love means to be entirely devoted to God's righteous cause and that the motive for so doing is unselfishness. It is to those who thus continue faithful unto death that the promise is made, that in due time they shall have glory, honor, and immortality.—Rom. 2:7; Rev. 2:10.

Paul the apostle was one of the good ones, because he was reconciled to God through the blood of Jesus, adopted into the family of God, anointed by the spirit of God, and was God's faithful servant unto death. He cherished the hope of having a part in the resurrection and of receiving the crown of life. When he had finished his work he wrote: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:6-8.

Paul had pursued consistently the course of absolute devotion to the Lord. He had kept the faith and had been faithful. He then had the assurance of God's approval and was therefore good. He was now in possession of the assurance that in God's due time he should participate in the resurrection of Christ. Paul knew that he must die and go to hell, where Jesus had once been, and that in that condition he must wait until the Lord's good time to call him forth from hell. While his words do not fix the date of his resurrec-



The Stonebreaker *Gustave Courbet*

"No lion shall be there, nor any ravenous beast shall go up thereon." (Isaiah 35:9) The "ravenous beast" here used is a symbol of governments representing the Devil and therefore forming a part of his organization. These are made up of a class of men who have long been austere, harsh, cruel and oppressive. Nothing of that kind shall be on The King's Highway. That way will be so clear that there will be no occasion for any one to stumble. *Page 320.*



Awakening of Lazarus *P. P Rubens*

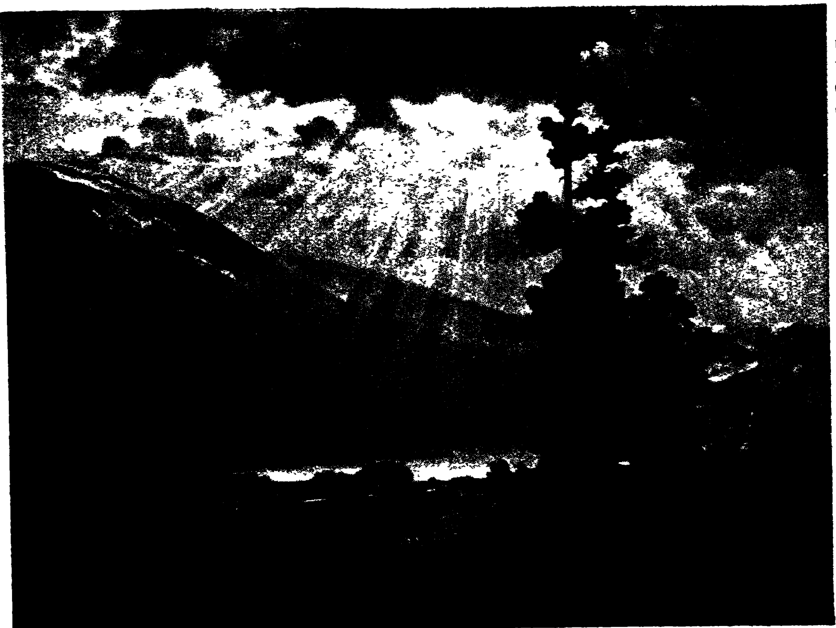
As the obedient ones journey along The King's Highway . . . they will often think of their beloved dead. . . . They will pray to the Lord that these may be permitted to come back. . . . Returning from hell means bringing back the dead. Jesus raised Lazarus from the grave in order to establish faith in the minds of those who were with him that God in due time will bring back the dead. *Pages 323, 298.*



Spring *Carl Bantzer*

A thousand years is devoted to the happy journey up The King's Highway back to reconciliation with God. In that time God through Christ undoes all the evil work which Satan has wrought in the ages gone by. . . . At the end of the journey Christ the great Mediator will complete the work of the new covenant. Obedient men will then be fully restored to perfection of mind and body. . . . By that time men have seen the baneful effects of evil. They have learned that God is good and gracious and the true Friend of man.

Pages 327, 328.



Landscape *Herman Ruedisuehli*

Vast areas of the earth's surface are now arid deserts and produce nothing. In his due time God will make these desolate wastes to show forth his excellency and his glory. . . . Some men now have a sufficient knowledge of things to prove that man may make an endless search into the wonders of earth, and other great creative works of Jehovah which are related thereto, and that in making this search his worshipful adoration for the Creator will increase.

Pages 336, 17.

tion, they do fix the time, to wit, at the appearing of Jesus Christ. It seems clear from the Scriptures that the appearing here mentioned has reference to the time when Jesus Christ comes to his temple to take account with those who have been brought into the covenant by sacrifice. That therefore would mark the time for the resurrection of those who have been good and faithful.

The true and faithful followers of Jesus Christ gathered together unto Christ constitute the temple of God. (2 Cor. 6:16) Prior to the time that the Lord Jesus appeared at his temple all Christians who were faithful and died in faith, as Paul, must wait in hell. The resurrection of these faithful ones, or the calling of them forth from hell, and the bringing of the faithful ones on earth into the temple condition take place approximately at the time of the Lord's coming to his temple. In another place the proof is submitted that the coming of the Lord to his temple occurred in the year 1918 A. D. From that time forward the resurrection of the good and faithful Christians has been instantaneous; that is to say, at the moment of death the change from human to spirit beings takes place. Concerning this the Apostle Paul wrote: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:51-53) From that time forward the words of Jesus apply: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead

which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.''—Rev. 14: 13.

All members of the body of Christ have been taken from amongst men. These, being justified, begotten and anointed by Jehovah, are new creatures in Christ, but the organism of each one is human and therefore corruptible. Such were reconciled to God through the blood of Jesus and ever since their imperfections are covered by the value of his sacrifice and they, from that time forward, have been counted good because in Christ. The entire number of the faithful make up the body of Christ. They are all one body. (1 Cor. 12: 12-27) Therefore the entire Christ is spoken of by the apostle as "it". "Christ" means anointed one. The anointing of Jesus took place while he was on the earth. The anointing of the body members takes place while they are in the flesh. The body of Jesus was human and would have corrupted except for the miracle God performed in preserving it. All the body members do corrupt. Paul gives an illustration when he says: 'You sow seed and it corrupts and dies, and there comes forth from it a new plant.' "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it [The Christ] is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying that is written, Death is swallowed up in victory."—1 Cor. 15: 42-44, 53, 54.

The members of the body of Christ are begotten to a heavenly inheritance which is incorruptible or immortal. (Jas. 1: 18; 1 Pet. 1: 1-4; 2 Pet. 1: 3, 4) Being faithful unto death they will have immortality, which is the crown of life. These when brought forth from hell are partakers of the divine nature and have part in the resurrection that is first in importance and first in time and are the only ones that will possess incorruptibility or immortality, over which the second death shall never have power. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6.

In the eleventh chapter of Hebrews is the record of men who believed God and were faithful to him. The heart of each one was right and his life was entirely devoted to God. These men had full faith in the coming of the great Messiah and his reconciliation work. (Heb. 11: 13) These all died and went to hell. They must return from hell, because God promised that they should come back. These men are properly called heroes of faith or faithful worthies or ancient worthies. They all died in faith and faithful. They had faith in the resurrection and had promise of a better resurrection.—Heb. 11: 35.

Were these men "good" within the meaning of the scripture which Jesus used? They did all they could to be of the "good" class. They were full of faith and the heart of each was devoted to God, and because thereof God counted them as righteous. (Rom. 4: 20,

22) But at that time there was no basis for the complete reconciliation of these men, because the death of the perfect One as a substitute for Adam had not then taken place. God must be just and the justifier also, which he is. Therefore the ransom price must first be provided and presented as an offering for sin before the way for complete reconciliation is open.

God's purpose is to make these men perfect. For this reason it is written: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) The "us" here used means The Christ, of which Paul was a part. Until the atonement is made by the blood of Jesus Christ these men could not be made perfect. They all died before the sacrifice and before the sin-offering. The new covenant was made at the death of Jesus. When the sacrifice of the body of Christ is complete the new covenant will be inaugurated in heaven. There seems to be no good reason why these faithful worthies could not be awakened and brought forth to life before the new covenant is inaugurated that they might be present in the earth at the inauguration of the new covenant as the visible representatives of the Lord. They would thereby have a better resurrection than other men, even as they were promised. Doing everything within their power to be good, it seems clear that they are included in the "good" class who participate in the resurrection to life that Jesus mentioned.

Those who will compose the great multitude were brought into Christ by adoption. They do not prove wholly faithful to their covenant. God graciously per-

mits them to be forced through the great tribulation of Armageddon; and because of their faithfulness unto God at that time of great stress they will receive his approval, which approval is represented by their robes which they wash in the blood of the Lamb. —Rev. 7:9-17.

The Evil

There is another class called "evil", the members of which must be brought forth from hell because Jesus declared they should be brought. (John 5:29) Who are in this class? All of Adam's children have been born evil. (Rom. 5:12; Ps. 51:5) From Adam till now thousands of millions have died and gone into hell, there to await God's due time to awaken them out of that condition and to bring them forth. This must be done because 'Jesus, by the grace of God, tasted death for every man', and in due time every man must know that fact.—Heb. 2:9; 1 Tim. 2:3-6.

Concerning this great truth of bringing forth men from the grave Satan the enemy, through his representatives the clergy, has further defamed the good name of Jehovah God. The clergy, when asked to explain concerning the awakening of the dead, answer: 'They are not really dead, but they are alive. The souls of the evil ones are in hell torment with the Devil, and at the resurrection their souls are to be brought out of hell and given the same old bodies that they once had; then these bodies will, in some mysterious way, be made indestructible; and then the poor creatures shall be returned to hell, there to be tormented through the endless ages.' They cite in

proof of this contention the words of Jesus in John 5: 29. They should know better. The word rendered "damnation" there is mistranslated, as will be observed by referring to the *Revised Version*. The clergy know that this word, correctly translated, means "a judgment". That vicious doctrine which they have long taught, however, makes God appear as a fiend; and many millions thus believing have been turned away from God. Now let the people get the truth and rejoice.

All the evil ones will be brought forth from hell for the purpose of judgment, as Jesus stated. Judgment means the judicial determination of the rights of the parties involved in the trial. Jesus, having tasted death for all men, bought all the rights that the perfect man could have; and God's purpose is that at the judgment man shall be placed in a condition that he may receive the right to life which was bought for him. Christ, as God's great Executive Officer, is the honored Supreme Justice of the world; and before his judgment bar all people must in due time and in due order appear. (John 5: 22, 27) Those who will be associated with Jesus in the trial and judgment of the people will be the faithful ones who are made members of the glorious body of Christ. (Luke 22: 30) The period of trial will be extended over a thousand years in duration. (Rev. 20: 6) It will be a righteous trial and a righteous judgment, and all the world shall have opportunity to benefit therefrom.

No one could be put on trial without some knowledge of the truth. The millions of heathen have gone into hell without ever having heard the truth of God's plan for salvation. Millions in the lands called Chris-

tian, even millions in the systems called organized Christianity, have also gone into hell with their minds filled with error and without having any conception of God's gracious purposes toward man. All these therefore are "evil" and all sleeping in death, which is hell; and all must be brought forth and given a knowledge of the truth in order that they may be put on trial and have an opportunity to accept the truth that Jesus Christ is the Redeemer of man and that God through him has provided salvation for all. The purpose of the trial will be to offer each and every one the opportunity to be reconciled to God and live. There is no other name given under heaven whereby this can be done save that of Jesus. (Acts 4:12) All these must be brought to a knowledge of the truth, that they may be permitted to accept the gift of reconciliation unto life. (Rom. 5:18; 6:23) God has given assurance of such fair trial to all men and has appointed the judgment day for that purpose: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

The covenant by sacrifice is now about completed. The new covenant was made at the death of Jesus and will soon be inaugurated. Then God's kingdom will be in operation on earth. Then the mighty Executive Officer of Jehovah God, he who holds the keys, shall open the doors of hell and death and bring forth the countless millions that are there, that they may be given the truth and have their trial, a full opportunity to be reconciled to God and to live for ever.

They will be shown that there is a right way for them to go in order to live, and that way will be made clear to them.

CHAPTER XI

The King's Highway

JEHOVAH is the King of eternity. (Jer. 10:10, margin) All good things are from him and he performs his work through his beloved Son, his great Executive Officer or High Priest. The time comes when Jehovah places his beloved Son upon the throne: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) The judgment of the peoples of earth follows in due time. That judgment will be righteous because Jehovah is the great Judge, which judgment work he performs through his beloved Son. (Ps. 96:10-13) Whatsoever provision is made for the judgment of the peoples of earth, Jehovah has made it; therefore let the people of the nations learn and rejoice.

Satan the enemy turned Adam and Eve away from God and into the way of death and destruction. Adam's children have been born in that way and have found it broad and roomy. Multitudes upon multitudes have gone in that way of destruction. It has been a way of great mental anguish and bodily pain. The way has been drenched with tears of bitterness and with human blood unrighteously shed. With fiendish glee Satan has looked upon the sufferings of the countless millions, and through his earthly agencies, the clergy and the principal of their flocks, has instilled into the minds of the suffering multitudes

the lie that God is responsible for all this suffering. God has not interfered, to the end that the people in due time might learn the terrible results of sin, and the evil that results from following Satan. In his due time the great loving God sent Jesus his only Son, and by and through his sacrificial death opened the way that leads to immortality. That is a narrow way, because it is a way by sacrifice. (Matt. 7:13, 14) The sacrificing is about done, and within a short time that narrow way will for ever close. The closing of the narrow way means the opening of a wonderful way for the return of man to full reconciliation to God.

The King's Highway is that wonderful way provided for the benefit of man. Long centuries ago the great Jehovah God made provision for that highway and therefore its rightful name, The King's Highway. Looking to the time when he would begin the judgment of the multitudes of earth Jehovah caused his prophet to write: "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35:8.

By faith the true followers of Christ can now visualize that great highway. It is a mighty causeway which Jehovah God has banked up, that the exiles might return to him. It is the plain way that leads the children of men, even Adam himself, to reconciliation and peace with God. Mark that highway. It stretches out through the valley of surpassing beauty. Toward the north there is a great mountain, and toward the south there is a mountain; and between lies that exceeding great valley. It is really but one moun-

tain with peaks on the south and peaks on the north. On the south the mountain peáks are covered with evergreen cedar trees, bespeaking everlasting life. On the north the peaks tower high above the clouds of heaven, pointing creation to the everlasting God. Its loftiness, grandeur and sublimity can be likened to nothing else. It is calm, serene and peaceful, and all creation stands in awe of this mighty mountain. It speaks of eternity. It is Jehovah's mountain of peace. It represents the kingdom of the Most High.—Zech. 14:4.

From this view the valley appears as a great gorge in the mountain because the mountain sides extend very near. But the valley is great and wide and its beauty is such that no human words can describe. It is the valley of peace and good will. It is the valley of blessings. Out through that wonderful valley from the east to the west thereof is built The King's Highway. That marvelous highway has a gradual ascent, but to those who walk circumspectly upon it the way is easy of travel. The light shines into that valley all the time: it is never dark there. The light at all times shines upon the highway and makes it bright and clear. But what marvelous light is it that illuminates that valley and the highway? That light is not from the sun or the moon or the stars. The light is soft, gentle, peaceful and inviting. The brilliancy thereof continues to increase from the entrance of the highway, and at the far end thereof the light is of exceeding brightness and beauty. What is that light? It is the glory of Jehovah God and of his beloved Son. "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day,

which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14: 6, 7; see also Rev. 21: 23.

The great convulsion of the elements occurring at the inauguration of the new covenant, giving evidence of the presence and power of the Almighty, has ended. The shaking of the heaven and earth has ceased. (Heb. 12: 25, 26) The storm and tempest have passed and the sea has become quiet. "He maketh the storm a calm, so that the waves thereof are still."—Ps. 107: 29.

The peoples of the nations of earth then living learn that Jehovah is God and that his beloved Son is Jehovah's King over all the earth. They learn that the Lord has caused the storm and tempest to cease and has provided for the blessing of the people. Multitudes are gathered at the entrance of the valley of blessing. What a bedraggled company of peoples they are! They are all paupers, who stand there anxiously waiting for instruction that they may proceed. They have passed through the great time of trouble and have marked the earth strewn with the dead. They have heard the howls of the shepherds and the principal of their flock by whom they have been oppressed. (Jer. 25: 31-36) They know that God has taken action in behalf of the oppressed common people. Their faces are marked with sorrow and great suffering. Their clothing is bedraggled. They have not stopped to bury their dead but have hurried away from the terrible scene. And now they wait for relief. The time for the awakening of the dead has not yet arrived because those surviving and who desire life must first have opportunity. (2 Tim. 4: 1) From what these

waiting ones have learned they know their help must come from the Lord.

Seeking Zion

Zion is God's organization. Those who are fully reconciled to God and brought into Christ are a part of God's organization, of which Jesus is the Head. It is God's purpose in time to gather together all the obedient ones unto Christ. (Eph. 1: 10) That multitude standing at the entrance of The King's Highway is composed entirely of sinners, and before these can be received upon the Highway they must have some instruction as to the law that will govern them. Who will give the desired instruction to this company of paupers, the descendants of the pauper Adam?

Abraham, Isaac, Jacob and other faithful ones mentioned in the eleventh chapter of Hebrews have been brought from hell, fully and completely reconciled to God, and made perfect. To this faithful company of men the privilege is given to instruct the people. True, they are also descendants of the pauper Adam, who was once a prince. But these men, because of their faithfulness unto God, and because reconciled now through the blood of Jesus, stand perfect. They are now princes. No longer are they called fathers in Israel. They have been advanced to a higher position. "Instead of thy fathers [they] shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45: 16) The Lord has placed these princes in a proper position to instruct the people concerning The King's Highway and the way to go over it. As each group of the straggling paupers enters upon the high-

way they will be instructed in the message of the truth.

The new covenant was made for and in behalf of sinners and will be inaugurated to bring man into reconciliation with God. That covenant will contain statutory laws commanding the people to do that which is right and prohibiting them from doing that which is wrong. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane." (1 Tim. 1:9) The people waiting to enter upon the highway are of the sinner class. But now they will have a sure and certain Guide, and there will be no occasion for them to mistake as to what is the right way. As they there wait, they are anxiously seeking the way to Zion. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let up join ourselves to the Lord in a perpetual covenant that shall not be forgotten." —Jer. 50:4, 5.

As the people enter upon The King's Highway, the faithful princes will be explaining to them God's law, which is the law of the new covenant. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3) The law of God will be promulgated by Christ, the King and Head of Zion, and by and through his

agencies, the princes in the earth who represent the new covenant, which is the new Jerusalem.

The people seeking God will be told in substance that The King's Highway is for the purpose of cleaning up the paupers and making them wholly pure and well and strong, but that no unclean shall go over that highway. They must clean up their bodies and minds and learn to do that which is right. That is the only way they will be permitted to go over the highway. Holiness means that one is entirely and wholly devoted to God; therefore those who will go over the highway must unselfishly devote themselves to God and learn to be obedient to the rules that will be given to them by Christ through his representatives. "And it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those." (Isa. 35:8) The great God of the universe has provided the way for man to return to him. In so doing God has given expression to unselfishness, which is love.

The poor pauper race has been buffeted from pillar to post. The people have been deceived by the Devil and his teachers, who have misled them concerning God. But the nefarious work of Satan and his earthly representatives must cease. God has promised that before The King's Highway is open to the people the Devil shall be taken and bound and imprisoned, that he may deceive the nations no more during that great judgment day. (Rev. 20:1-3) The clergy, whom the prophet calls "dumb dogs" and who are otherwise spoken of as "dogs" (Rev. 22:15), will not be permitted to mislead the people any more. Those who are sorcerers (mixers of false doctrines), and whoremongers (those who have prostituted the truth to the

Devil's system and then sold this illicit thing to the people—Jer. 2:23, 25); those who are murderers (who have hated their brethren because they told the truth—1 John 3:15); and those who are idolaters (who worship images and sacrifice to devils, at the same time claiming to represent the Lord—1 Cor. 10:21); and those who love and tell Satan's lies, are now outside of God's favor. God will not permit such to go upon the Highway of The King. (Rev. 22:15) None such shall be permitted there to obstruct the way of those who desire to come to God through Christ and live.

In further corroboration God's prophet says: "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there." (Isa. 35:9) The lion is a symbol of the Devil. (1 Pet. 5:8) The "ravenous beast" here used is a symbol of governments representing the Devil and therefore forming a part of his organization. These are made up of a class of men who have long been austere, harsh, cruel and oppressive. Nothing of that kind shall be on The King's Highway. That way will be so clear that there will be no occasion for any one to stumble.

God has graciously provided that every one who comes with an honest desire to know and serve him may enter upon the great highway. Even though a man has been wicked, if he turns away from his wickedness and desires to do right, he will be helped by the great Mediator, Christ. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth

away from all his transgressions that he hath committed, he shall surely live, he shall not die."—Ezek. 18:27, 28.

Manifestly there are some clergymen who are not as reprehensible as others. Some deny God and the Lord Jesus altogether, while others claim to believe the fundamental truths of the Scriptures. The Scriptures indicate that those who are ashamed of what they have said about the Lord and who seek forgiveness may have an opportunity to go up on the highway and be cleansed. The word "prophet", as used in the Scriptures, means one who preaches, and therefore refers to the clergy. "And it shall come to pass in that day, that the prophets [preachers] shall be ashamed every one of his vision, when he hath prophesied [wherein he has misrepresented the Lord]; neither shall they wear a rough garment to deceive [they will not have their collars on backwards or some other garb to indicate their office]: but he shall say, I am no prophet [preacher], I am a tiller of the ground [*Revised Version*], for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thy hands [your hands don't look like a farmer's]? Then he shall answer, Those with which I was wounded in the house of my friends."—Zech. 13:4-6.

Whether or not one entering the highway shall go to the end thereof and live will depend upon his willingness to do right and to put forth an honest endeavor so to do. Entering the highway, he will learn that he must clean himself up, physically, morally and mentally. He will be required to strictly obey the law. He will be able to obey if he will try. There will be

none there to influence him to disobey. The benefit of the ransom price will then be available for all. This benefit accepted by man upon the terms offered, his sins resulting from inheritance will be wiped away. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10: 17, 18) If he wilfully disobeys the law, however, he shall suffer. It seems clear from the Scriptures that the Lord will grant him a hundred years to prove whether he will or will not try to do right. If he persists in doing wrong, then he shall die and remain dead for ever. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." (Isa. 65: 20) The people will learn as they journey over The King's Highway that they must be obedient to Christ: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3: 22, 23.

All the people will be under the complete control of Jesus, the great Judge and King whom Jehovah has appointed. Those who will not obey shall not live and will never reach the far end of The King's Highway: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—Ezek. 18: 20.

Those who are alive on the earth at the beginning of the operation of the new covenant will be the first ones given the opportunity for the blessings of The King's Highway. Then the time will come for those who sleep in the dust of the earth to be awakened and come forth. (Dan. 12: 2) As the obedient ones journey along The King's Highway and continue to receive the blessings the Lord has graciously provided for them, they will often think of their beloved dead. They will have a desire that their loved ones might return and enjoy the blessings that they are having. They will pray to the Lord that these may be permitted to come back. The Lord will graciously hear and answer their prayers, as it is written: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." —Isa. 65: 24.

The Scriptures do not reveal the order in which the Lord will bring back the dead. It has been suggested that those dying last will be raised first. In support of that conclusion the words of Jesus are cited, to wit: "But many that are first shall be last; and the last first." (Mark 10: 31) But these words can hardly be thus applied without taking them out of their setting. It does seem reasonable, however, that the Lord will bring back the dead in an order the reverse of that in which they have gone into the tomb. The Scriptures show that he will hear the prayers of the obedient living ones. To this end it seems reasonable to expect that the living ones would pray for the return of those nearest of kin to them.

Just when Adam will be awakened, only the Lord knows. It may be early or it may be late during the

period of restoration. When the great Highway is open, however, Abel will be one of the princes there. Knowing that his father Adam was once a prince and how he became a pauper, Abel may have a keen interest in telling his father about God's gracious goodness in providing redemption and deliverance and in telling Adam how he can be restored to his first glory. Abel may also be eager to tell his mother Eve that the Devil, who deceived her, can not deceive her now, because he is restrained. It would surely be a real joy to Prince Abel to instruct and aid his old father and mother to journey over The King's Highway, to see them climbing up, turning their hearts wholly to God, and being restored to the days of their youth. God may bring them back in consideration of the earnest prayer of this faithful prince. We do know that in God's due time Christ will bring forth Adam and Eve from the grave, because he has declared that all shall come forth and that they that obey shall live. (John 5:25) Adam and his children must have that great privilege, because the blood of Jesus shed as a ransom for all is a guarantee thereof.

The dead shall return from the land of the enemy, which is hell. (Jer. 31:15-17) As they progress upon The King's Highway and learn of God's gracious provisions for them, they will break forth in songs of praise, singing in effect: 'We are journeying on to Zion, the city of our God. He has redeemed us to himself by his Son's precious blood.' Their lamentations and tears of bitterness they will leave behind them. "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon

their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

The new covenant shall result beneficially to all mankind who obey its law. Its purpose is reconciliation of man to God. The result will be reconciliation to God of all who obey. During the long dark night of Satan's régime selfishness has controlled the people. On The King's Highway conditions will be exactly the reverse. The effects of the new covenant will be to make kind the heart of man. Those who will make progress on the great highway will be trying to do good and will be doing good to each other and giving glory to God. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."—Ezek. 11:19, 20.

The new covenant will be faultless because of the perfection of its Mediator, Christ, and because of his unlimited ability to aid all who desire to be blessed. While the people are striving to obey the law as written in the covenant, God through Christ will be writing his law in their minds and hearts: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8:10, 11.

When God's righteous rule of man is written in the mind and heart of man, no longer will man need to have the laws written upon paper or upon stones.

Man, then moved by unselfishness, will dwell in peace, and truth and righteousness shall be his portion. Then it can be truly said: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." (Ps. 85: 10, 11) "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32: 17, 18.

For the sake of their faithful fathers (Abraham and others) the Jews will have the first opportunity of blessing. (Rom. 11: 28) But all non-Jews, yea all the nations of the earth, will seek the Lord, that they may have his blessings as promised. They will be found hurrying to the great highway that they may learn to walk in holiness thereupon and be made a part of God's holy organization. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zech. 8: 21, 22.

Those who do not seek the Lord to learn of him to obey him shall have no blessings. These promised blessings are symbolized by rain, which shall fall upon only those who desire to obey. (Zech. 14: 16-19) This is true because there is no other name given under heaven whereby man can be saved and blessed except the name of Christ.—Acts 4: 12.

God created the beasts of the field and the fowl of the air for man's pleasure and intended perfect man to have dominion over these and to be friendly with them. Because of sin the fear of man has been placed on all these creatures and they have fled from man. While the people are journeying over The King's Highway back to happiness and to God, the great loving Creator will bring these animals into harmony with man. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely."—Hos. 2: 18.

By faith in the Word of God take now a mental vision of the happy multitude upon the great highway. Behold the wolf, the lamb, the leopard, the young kid, the calf and the lion are all walking peaceably together, and a little child is leading that company of beasts. The cow and bear are feeding together while their young are fondling each other. The lark and the nightingale join with the people in happy song. Nothing shall be permitted to injure in that valley of blessing that rests in the mountain of God.—Isa. 11 :6-9.

A thousand years is devoted to the happy journey up The King's Highway back to reconciliation with God. In that time God through Christ undoes all the evil work which Satan has wrought in the ages gone by. Along the journey some will refuse to obey and they shall fall away and die. No one will mourn their death, however, because one who at that time fails to appreciate the goodness of God proves that he will never be a blessing to any one nor a glory to the Lord

and is unworthy of tears of sorrow. At the end of the journey Christ the great Mediator will complete the work of the new covenant. Obedient men will then be fully restored to perfection of mind and body. But the question will arise, Will these men for ever continue to be obedient to God? The Scriptures reveal that it is God's plan to grant eternal life to man only after a full test of loyalty. Manifestly for the purpose of permitting this test God releases Satan from prison for a little season. By that time men have seen the baneful effects of evil. They have learned that God is good and gracious and the true Friend of man.

The issue is then put squarely to every one: Whom will you choose to obey, Jehovah or Satan? Some whose hearts have not been wholly devoted to the Lord will reason that the Devil must be very great and mighty and the fact that God has released him shows that he can not destroy him, and thus will ally themselves with the Devil. God permits them to have their choice. Thus they prove their disloyalty. Then manifesting his power from heaven, God by a flame of fire destroys Satan the Devil and all who prefer to follow him. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Rev. 20:7-9) In the execution of this judgment of destruction against the Devil, Jesus Christ, the great

High Priest of Jehovah, is the Executor.—Heb. 2:14.

Will Adam be among those who are fully restored to perfection and live for ever? If he is obedient to the terms of the new covenant he will be restored. If he is true to God under the final test he will live for ever. The same will be true as to Eve and all their children that are likewise loyal to God. Whether or not Adam will be obedient no man can now foresee. He will be fully reconciled to God, and whether or not he shall live for ever will depend upon his obedience. We do know that the result will for ever demonstrate that God is just and that he has provided the greatest of all sacrifices that he may be the Justifier of his erring creature. After the destruction of Satan and those who prefer his way the earth shall have upon it a perfect race of human beings all of whom are entirely and completely reconciled to God and in full harmony with him. Man will then be entirely over the great highway and "at evening time it shall be light".—Zech. 14:7.

CHAPTER XII

To His Glory

JEHOVAH created the earth for man and man for the earth. (Isa. 45: 12, 18) "Worthy art thou, O Lord, and our God, to receive the glory, and the honour, and the power: because thou didst create all things, and by reason of thy will they were and were created."—Rev. 4: 11, *Rotherham.*

Man's true happiness results only when he is at peace and in full harmony with his Creator. By reconciling man to himself God will make his creature happy for evermore. To Jehovah God is due all the honor and glory.

God created man in his own image. That image was lost because man chose to obey Satan rather than God. The Almighty could have destroyed Satan at once, and in due time redeemed man and restored him, or he could have made another race. God's wisdom dictated a different course. His name was involved because man was his creature and had turned aside from the pathway of righteousness. God would teach not only this creature but all of his intelligent creation that Jehovah is the only true God and that life and happiness can come only to those who are in harmony with him. He would permit Satan to go on to the very limit of wickedness, permit all men to have a full and complete lesson in the disastrous effects of

sin, exhibit to man his great loving-kindness and thereby commend his love to man, and, after man has learned the needed lessons, bring him back into full harmony with himself.

Thus God has demonstrated that with him justice, wisdom, love and power always operate harmoniously. In all this great work he does not act arbitrarily, but he accomplishes his purposes through his covenants with his creatures. He invites them into his covenant, then reveals to them his loving-kindness, his majesty, his wisdom and power. His patience, his long-suffering and his mercy are always manifest, and that, too, in full harmony with justice. With illustrations and pictures he teaches those who are diligent in seeking him, that they might know the way to life.

Relation of Covenants

Jehovah commanded Moses to make holy garments to be used by the high priest in connection with the services of the tabernacle. Those garments picture the relation of God's covenants employed for the reconciliation of man to himself. The ephod and part of the glorious garments are described by the prophet thus: "And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen, the work of a skilful weaver. Two joining shoulder-pieces thereof that it may be joined together. And the curious band for fastening it that is upon it, like the work thereof of the same shall it be,—of gold, blue and purple and crimson, and fine-twined linen. And thou shalt take two onyx stones,—and engrave upon them the names of the sons of Israel; six of their names on the one

stone,—and the names of the six that remain on the second stone according to their births.—Exod. 28:6-10, *Rotherham.*

On stated occasions the high priest wore the glorious garments, and upon his forehead he wore a plate of pure gold bearing the engraven words, HOLINESS TO JEHOVAH. The two portions of the ephod were fastened together by shoulder straps and rested upon the shoulders of the high priest. He also wore a breastplate of judgment made of the same material as the ephod, bearing twelve precious stones set in gold. "And thou shalt make a breastpiece for giving sentence, the work of a skilful weaver, like the work of the ephod shalt thou make it,—of gold, blue, and purple and crimson, and fine-twined linen shalt thou make it. Four-square shall it be double,—a span the length thereof, and a span the breadth thereof. And thou shalt set therein a setting of stones, four rows of stones,—one row a sardius, a topaz, and an emerald, the first row; and the second row a carbuncle, a sapphire, and a diamond; and the third row an opal, an agate, and an amethyst; and the fourth row a Tarshish stone, a sardonyx, and a jasper, enclosed with gold shall they be when they are set. And the stones shall be after the names of the sons of Israel—twelve after their names, as the engravings of a seal ring,—every one after his name shall they be, for the twelve tribes."—Exod. 28:15-21, *Rotherham.*

Three great covenants are directly involved in the reconciliation of man. All these covenants are laid upon the shoulder of the beloved Son of God, who is "Priest of the Most High". These beautiful things picture more glorious things to be revealed in the fu-

ture. The law covenant served as a teacher, and is therefore indirectly connected with the reconciliation of man. The picture made seems to say: The forepart of the ephod symbolized the Abrahamic covenant; the breastplate containing the twelve precious stones bearing the names of the twelve tribes symbolized the covenant by sacrifice, since these are made perfect through the sacrifice; the back part of the ephod, hanging upon the shoulder of the high priest and fastened to the forepart, fitly symbolized the new covenant. Jesus, Priest of the Most High God, is therefore the pivot upon which these covenants swing.

It has been suggested that the breastplate represented the law covenant, but that conclusion does not seem consistent with the facts. The law covenant produced nothing that is beautiful. The twelve precious stones more fitly represent the full number of the members of the body of Christ described as being selected in twelve divisions. (Rev. 7: 4-8) Christ Jesus the great High Priest is the Head over these body members, and he is altogether lovely. To him is committed all judgment in heaven and in earth. His body members will be associated with him in the judgment. (John 5: 22; Matt. 19: 28) Together these compose the temple of God, the glorious official organization named Zion, through which God deals with the people.

Other Pictures

When Isaac was born, Abraham was approximately one hundred years old and Sarah was ninety years old. The Scriptures say they were "as good as dead". Therefore Isaac was a child of promise by faith. (Gal.

4: 23) Abraham lived seventy-five years and Sarah thirty-seven years thereafter. After the death of Sarah, Abraham married Keturah. At that time Abraham was approximately 140 years old. By Keturah Abraham had six sons. (Gen. 25: 1-4) If Abraham was "as good as dead" when Isaac was begotten, then the same thing must be said of him forty years later. Therefore the conclusion that except for God's power these six sons of Abraham by Keturah never would have lived. Seeing that Keturah represents the new covenant, it may well be said that those who will become the offspring of the new covenant were "as good as dead", but by the miraculous power of God through Christ they are made to live.

By Hagar Abraham had one son; and this one, together with six by Keturah, makes seven, which is a symbol of completeness. Abraham made some gifts to these seven sons and sent them away into the east country out from Canaan, and he made Isaac heir of all he had. (Gen. 25: 1-6) Ishmael, the son of Hagar, represented the nation of Israel. (Gal. 4: 24) The six sons of Keturah would well represent the Gentile nations or all non-Jews. The seven sons, therefore, who received blessings from Abraham well represented all who shall receive blessings under the terms of the new covenant.

After making these provisions for his seven sons, Abraham died. That would seem to foreshadow that when the blessings under the new covenant are complete, that will mark the execution of the Abrahamic covenant and that covenant will pass into history. Then will be completely fulfilled God's unconditional promise: 'In thee and thy seed shall all families and

nations of the earth be blessed.' Abraham representing God, all the blessings proceed from him. Isaac the seed representing Christ, all the blessings will be by Christ, and the great work of reconciliation will be completed.

With the reconciliation complete, with Satan and all other enemies destroyed, with all in heaven and in earth gathered together under Christ, then will Christ the great High Priest himself be subject to Jehovah, that God may be all in all, and all shall be to his glory.—1 Cor. 15:26-28; Eph. 1:10.

Glorious Footstool

The King's Highway is of course a symbol of the way God has graciously provided for man to return to him. The members of the body of Christ are reconciled to God at the moment of their justification. God justifies them by reason of their faith in the blood of Jesus Christ, which faith they manifest by a full consecration, and then their sins are covered. The peoples of earth will receive justification or reconciliation at the end of the thousand-year judgment day, which is symbolized by reaching the extreme end of The King's Highway. During that period of time God will be making earth a place of joy and beauty. Men will be instructed as to what work they shall do in connection with the actual improvements of the condition of the soil and otherwise bringing up the earth to a perfect condition. God will make the earth a happy home for man. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool." (Isa. 66:1) "And I will make the place of my feet glorious."

(Isa. 60:13) These words of Jehovah are a complete guarantee that the earth is to be made a place of wondrous beauty, and it will reflect the glory of God its Maker.

Jehovah God made the earth, and made it for man. His name is involved in the creation of man. "The earth is Jehovah's, and the fulness thereof." He will cause his name to be exalted in all the earth.—Pss. 24:1; 46:10; 89:11.

For his name's sake God will make the earth for man according to his original purpose. For centuries man has been compelled to toil against the weeds, the thorns and the thistles that have choked out his crops. The enemy has caused man to curse God because thereof and to charge God with all his difficulties in connection with these hindrances. In due time God will reveal his goodness to man and will take away these hindrances, that the meek and obedient may inherit a pleasant place and feed upon the choicest fruits. His name will be magnified in the heart of man. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13) A man shall plant vineyards and eat the fruit thereof. (Isa. 65:21) "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew."—Zech. 8:12.

Vast areas of the earth's surface are now arid deserts and produce nothing. In his due time God will make these desolate wastes to show forth his excellency and his glory. "The wilderness, and the solitary place, shall be glad for them; and the desert shall re-

joice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."—Isa. 35:1, 2.

Eden was once a place of beauty and glory. It contained every tree that was pleasant to the sight and good for food, and fruits and beautiful flowers, all provided for man's pleasure; and all these proclaimed the glory of the Creator. God took disobedient man away from the beauties of that garden. In his own due time the great Jehovah will make of the whole earth a beautiful place like unto the garden of Eden, that reconciled man may have a place of joy in which to dwell and which will reflect the glory of God. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."—Ezek. 36:34-36.

When the obedient ones of mankind have passed entirely over The King's Highway and stand upon the earth at the far end thereof, completely reconciled to God, then the knowledge of the glory of God will fill the whole earth as the waters cover the sea. (Hab. 2:14) Then all the earth shall be filled with his glory, and all the people shall see the majesty and glory of the great Jehovah. (Pss. 72:19; 97:6) The earth will then be a place of joy. "Truth shall spring

out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."—Ps. 85:11, 12.

The peoples of earth, completely reconciled to God, will enjoy lasting peace; they will fear neither sickness nor death; they will enjoy perfect health and will know that all these blessings have come to them from Jehovah God. Feeling the warmth of his love and rejoicing therein, they will come and worship at his footstool. "Exalt ye the Lord our God, and worship at his footstool; for he is holy." "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name."—Pss. 99:5; 66:4.

Now man, with all of the ingenuity he can command, can see a few million stars of God's universe; but he can not begin to see them all nor can he number them. As to Jehovah, "he telleth the number of the stars; he calleth them all by their names." (Ps. 147:4) Man can see a few. God made them all and he tells the number of the stars and calls each one by name. All these heavenly bodies now declare the glory of God. Reconciled and restored, man will come to a greater appreciation of the magnitude of God's universe, of his unlimited power, and of his diversified wisdom, and of his boundless love. (Ps. 107:43) Then he will love and praise Jehovah for evermore.—Ps. 36:5-9.

Long centuries ago Israel's chief singer sang to the praise of Jehovah's holy name. The words of his song, however, will more fitly express the heart sentiments of the peoples of earth when they are fully reconciled to God. Then perfect man, clothed in his right mind,

will stand upon the earth and behold the sun, the moon and the stars of heaven, all declaring the glory of God; he will lift up his eyes unto the lofty mountains and stretch his vision upon the great wide sea, and with complete devotion to the Creator of heaven and earth he will sing: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!"—Ps. 8.

To every Christian now on earth there is given a great privilege and upon him rests a mighty responsibility. The period of sacrifice is about done. The gathering of the saints has been accomplished. The time has come when the great Jehovah God grants unto the followers of Christ the privilege of being witnesses to the people concerning God, his glorious plan and name. Through his prophet he says to them: "And in that day shall ye say, Praise the Lord, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for

he hath done excellent things: this [make] known in all the earth."—Isa. 12: 4, 5, margin.

The peoples are in need of hearing the truth. God's time has come to give the truth to them. "Blessed is the nation whose God is Jehovah." (Ps. 33: 12) Blessed is the man who has a part in proclaiming to the people God's message of reconciliation. "In his temple doth every one speak of his glory."—Ps. 29: 9.

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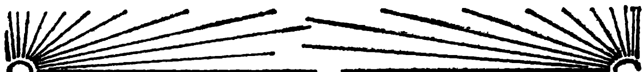
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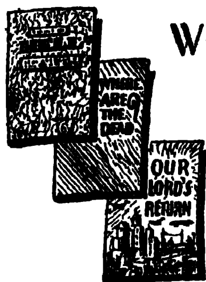
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